THE
UTTARADHYAYANASŪTRA

THE
UTTARĀDHYAYANASŪTRA

BEING

THE FIRST *MŪLASŪTRA* OF THE SVETĀMBARA JAINS

EDITED
WITH AN INTRODUCTION, TEXT, CRITICAL NOTES
AND A COMMENTARY

BY

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To

Hermann Jacobi, Ph. D.

and

Frederick William Thomas, M. A. Ph. D.

Preface.

During my stay in Bonn (summer 1911) Professor *Jacobi* suggested to me, that I should undertake to collect from manuscripts available in Europe and India the various readings to the text of the *Uttarādhyayanasūtra*, in order to prepare a new edition of that text on the basis of the one published by himself at Ahmedabad (in Doshi's Series) The Berlin manuscripts were kindly sent to Bonn for my use that same summer, and I went through all the paper-MSS and a part of the *Śiṣyahitā* of *Śāntisūri* Since then, thanks to the great obligingness of Dr *F W Thomas*, I have been able, during two visits paid to London (autumn 1911 and summer 1913) to go through at the India Office Library the entire collection of *Uttarādhyayana*-MSS belonging to the Deccan College at Poona. The most important manuscripts from India and the manuscript of the *Śiṣyahitā* from Berlin have also during the interval been kindly forwarded to me at the instance of the University Library of Upsala

The result of my labour with this old and interesting text during these years — a labour that was often for long periods interrupted by various other tasks — is here laid before the public The critical treatment of a Sanskrit or Prākrit text — especially a Prākrit one — will always be open to very grave difficulties on account of the scarcity of really old and good manuscripts — the younger manuscripts nearly always mechanically repeating the same readings and giving very little of real interest — and also on account of the bad orthography, especially prevalent in Jain manuscripts I have, however, been extremely lucky in getting hold of some really old and valuable manuscripts, but I am, nevertheless, fully aware that I have not by any means been able to attain what has been my aim in preparing this edition. For this has been — and must be, as far as I understand the matter — to restore as far as possible that text of the *sūtra*, which was used by the commentator *Devendra*. Whereas *Louis H. Gray*, in his Vāsavadattā, Newyork 1913, p. 39, considers it 'perhaps . . open to objection'

that *F E Hall* in his edition had tried to restore the text of the commentator *Śivarāma*, discarding in several passages the united authority of the MSS, I for my part think this method to be the only correct one in such cases Where we have a commentary that gives in almost every passage a verbal translation of the text into Sanskrit — as that of *Devendra* in fact does — I presume that the only way of procedure is to try to render his Sanskrit into Prakrit again in order to control the reading of the manuscripts And if, here and there, the reading which has apparently been that of the commentator stands against even the united authority of all the MSS, there is, I consider, not the slightest doubt which authority ought to be followed The commentary is older than all the existing MSS of the text, the commentator has gone thoroughly through the text and selected — undoubtedly with much care — the *pātha* that seemed to him to be the best one, and, finally, the MSS, however old they may be, are always liable to display incorrect orthography and other mistakes, which may have distorted the original text

The reasons why I have selected *Devendra*, and not his predecessor *Śāntisūri*, as my highest authority are 1) *Devendra* gives the commentary only to the *sūtra*, not to the *niryukti*, as *Śāntisūri* does, 2) *Devendra* has followed only one single *pātha*, while *Śāntisūri* has preserved a lot of various readings, which make it often really difficult to be clear as to his own reading, 3) *Devendra's* text was easily reconstructed with the help of the excellent old MS mentioned below, while the old palmleaf-MS of *Śāntisūri* preserved at Berlin is in numerous passages — sometimes extending over many leaves — quite illegible, the scripttext being wholly blotted out, and besides only one late MS was to be procured of this work However, I have diligently collected all the *pāthāntara s* from *Śāntisūri*, but as they often embrace not only single words, but whole sentences and verses, they were scarcely suitable to be inserted amongst the critical notes This is the reason why I have thought it better to put these various readings in the commentary, but every verse of the text to which such a *pāthāntara* exists, has been marked by an asterisk (*) at the beginning

The Introduction contains only a short survey of the Jain canonical scriptures, of the *Uttarādhyayana* itself and its commentaries, and of the manuscripts used for this edition Nothing more seemed really to be needed there, except an exposition of the language of our text But such a grammatical survey, which must be based on a revision of *Pischel's* treatment of the Ardha-Māgadhī and an adducing of new material, would take up too much room and could scarcely be undertaken without reference to other Prākrit dialects The text itself is printed in Devanāgarī, although I should have preferred to give it in transcription, it was origi-

nally intended, however, for the Bibliotheca Indica and had already been to a large extent prepared when this design was altered The Commentary will contain quotations from such of the native commentaries, especially that of *Devendra*, as seem important for the understanding of the text, and also quotations of verses &c from the same source; as far as possible Prākrit quotations have been translated, while those in Sanskrit have been left untranslated It will moreover contain linguistic notes on more difficult words occurring in the text, with the help of materials collected from *Pischel* and other sources, the words thus discussed will be collected in an Index at the end

These are the general remarks that require to be made upon my work Let me only add that the editor himself cannot but be aware, to a still higher degree than his readers, of all the mistakes and inconsistencies that he has not been able to avoid on his difficult pathway through the mazes of this old and often obscure text. But let me hope, nevertheless, that my contribution to the knowledge of the old sacred lore of the Jains may at least be of some little aid to the scholars engaged in their study

Finally, I may perhaps be permitted to express my sincere thanks to the various institutions and persons who in various ways have lent me their aid during the course of my labours, viz *the Royal Library at Berlin* and *the Deccan College at Poona*, which with great liberality have put the valuable manuscripts in their possession at my disposal, *the Humanistic Section of the Philosophical Faculty of the University at Upsala*, thanks to whose grant of a subvention I was able, during my stay in London in 1913, to finish my work on the manuscripts and my other preparatory labours, my teacher, Professor *K F. Johansson*, on whose recommendation I was able to obtain the subvention just spoken of and who has, moreover, very kindly assisted me by reading a proof of my work and by at all times taking a keen interest in my labours; Professor *H Jacobi*, who first exhorted me to undertake this task and whose unparalleled knowledge of the Jain religion, literature and institutions as well as of the whole domain of Indian life and thought has always been an inexhaustible source from which to draw information on dubious points, Dr *F W Thomas*, whose extreme kindness is certainly well known to all scholars who have had the privilege of studying at the India Office Library, and who has, from the very first time I asked for his assistance in my labours, always tried with the greatest kindness to comply with every wish of mine, and who has, moreover, sacrificed part of his very precious time to helping me in going through the manuscript of my Introduction in order to correct numerous passages in it that were inconsistent with the usage of the English language, *Vijaya Dharma Sūri*

of Benares, the famous Jain high-priest, who has always taken a lively interest in my labours and who lent me a really good copy of the *ṭīkā* of *Devendra*, and, last but not least, Professor *J. A. Lundell*, who kindly undertook to have my work printed in his »Archives» on its proving impossible to get it published in the Bibliotheca Indica

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Jarl Charpentier.

Introduction.

I

The scriptures belonging to the canon of the S'vetāmbara Jains, the Siddhānta, have been exhaustively discussed by Weber Ind Stud XVI, 211 ff and XVII, 1 ff [1] and in the second volume of his excellent catalogue of the Sanskrit and Prākrit manuscripts in the Royal Library at Berlin The list for the arrangement of the canonical scriptures adopted by Weber was originally drawn up by Buhler [2] According to this list the present canon consists of the following 45 separate works

I *Aṅga* (11)

1 *Āyāra* (*ācāra*)
2. *Sūyagaḍa* (*sūtrakṛta*)
3 *Thāṇa* (*sthāna*)
4 *Samavāya*
5 *Viyāhapaṇṇatti* (*vyākhyāprajñapti*), mostly called *Bhagavatī*.
6 *Nāyādhammakahāo* [3]
7 *Uvāsagadasāo* (*upāsakadaśāḥ*)
8 *Antagaḍadasāo* (*antakṛddaśāḥ*)
9 *Anuttarovavāiyadasāo* (*anuttarāupapātikadaśāḥ*)
10 *Paṇhāvāgaraṇāiṃ* (*praśnavyākaraṇāni*)
11 *Vivāgasuya* (*vipākaśruta*)

II *Upāṅga* (12):

1. *Ovavāiya* (*āupapātika*)

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[1] These papers have been translated into English by Dr. H W Smyth and published in the Ind. Ant. XVII, 279 ff., 339 ff.; XVIII, 181 ff, 369 ff., XIX, 62 ff.; XX, 18 ff, 170 ff., 365 ff. and XXI, 14 ff., 106 ff, 177 ff, 210 ff, 293 ff, 327 ff., 369 ff

[2] V. Jacobi Kalpasūtra p. 14 n.

[3] Sanskrit equivalent not quite clear, either *Jñātadharmakathāḥ* or *Jñātṛ°*; cp. Weber Ind. Stud. XVI, 307 f.; Steinthal Specimen p 4 f.; Hüttemann Jñāta-Erzähl p. 1 ff.

2. *Rāyapaseṇaïjja* (*rājapraśnīya*)[1]
3 *Jīvābhigama*
4. *Paṇṇāpaṇā* (*prajñāpanā*)
5. *Sūriyapaṇṇatti* (*sūryaprajñapti*)
6. *Jambuddīvapaṇṇatti* (*jambudvīpaprajñapti*)
7. *Candapaṇṇatti* (*candraprajñapti*)
8 *Nirayāvalī*
9 *Kappāvadaṃsiāo* (*kalpāvataṃsikāḥ*)
10 *Pupphiāo* (*puṣpikāḥ*)
11 *Pupphacūliāo* (*puṣpacūlikāḥ*)
12 *Vaṇhidasāo* (*vṛṣṇidaśāḥ*)

III *Prakīrṇa* (10)

1 *Causaraṇa* (*catuḥśaraṇa*)
2 *Āurapaccakkhāṇa* (*āturapratyākhyāna*)
3 *Bhattaparinnā* (*bhaktaparijñā*)
4 *Saṃthāra* (*saṃstara*)
5 *Taṇḍulaveyāliya*[2]
6 *Candāvijjhaya* (Buhler gives *Candāvija*)
7 *Devindatthava* (*devendrastava*)
8 *Gaṇivijjā* (*gaṇividyā*)
9. *Mahāpaccakkhāṇa* (*mahāpratyākhyāna*)
10 *Vīratthava* (*vīrastava*)

IV. *Chedasūtra* (6)

1 *Nisīha* (*niśītha*[3])
2. *Mahānisīha* (*mahāniśītha*)
3 *Vavahāra* (*vyavahāra*)
4 *Āyāradasāo* (*ācāradaśāḥ*) or *Dasāsuyakkhandha* (*daśāśrutaskandha*)
5 *Bihatkalpa*
6 *Pañcakalpa*

V *Texts not belonging to any section* (2)

1 *Nandīsutta* (*nandīsūtra*)
2 *Aṇuogadāra* (*anuyogadvāra*)

VI *Mūlasūtra* (4)

1 *Uttarajjhayaṇa* (*uttarādhyayana*)
2 *Āvassaya* (*āvaśyaka*)
3 *Dasaveyāliya* (*daśavaikālika*)
4 *Piṇḍanijjutti* (*piṇḍaniryukti*)

But **even this list,** which seems to be the most authoritative one of all, is **not** without some slight deviations, for Buhler gives 5—7 of the upāṅga's in the order 6, 7, 5, and we also notice slight differences regarding some of the names But there are

[1] Wrong, but traditional translation, cp Weber Ind Stud XVI, 382 ff, Leumann Āup S p 1 f

[2] Sanskrit equivalent uncertain, probably *taṇḍulavaitālika*

[3] Wrong, but traditional translation instead of *niṣedha*, Weber Ind Stud XVI, 452.

also other lists which give a very differente numeration of canonical works, e g. the list given by Rājendralāla Mitra, Notices of Sanskrit MSS. III, 67, discussed by Weber Ind Stud XVI, 226 f. In this we find 50 works instead of 45 and a number of alterations in the names of the separate works And, worst of all, the canonical writings themselves sometimes give information concerning the contents of the Siddhānta, and from these statements we can draw up a long list of works said to belong to the canon, but not now forming part of it, at least not in the same shape or with the same names as recorded there According to Weber Ind. Stud XVII, 86 ff, there are 29 separate works cited in the canon as belonging to it but practically unknown to us And if we go for information to later, non-canonical scriptures, we shall find this list increased by at least 12 other books also totally unknown to us[1]

This uncertainty as regards even the contents of the Siddhānta may undoubtedly to some degree be explained by the traditional records concerning the history of the canon and its previous stages For it is well known that these canonical writings belong to the Śvetāmbaras alone, being indeed proclaimed by the Digambaras to be late and worthless works, although they seem to make use of them to a certain extent[2]. Even the Śvetāmbaras themselves tell us, although a common tradition assigns all the canonical scriptures to the first *tīrthakara*, Rsabha, that the oldest portion of the canon, the so-called *pūrva's*, has been irrecoverably lost along with the *dṛṣṭivāda*, the 12th aṅga, in which these oldest works were incorporated at the time when they ceased to exist independently of the aṅga-literature According to another tradition, upon which Professor Jacobi lays stress as probably containing some hint of the truth, the *pūrva's* were taught by Mahāvīra himself, while his disciples, the *gaṇadhara's* or apostles, composed the aṅga's This tradition rejects the authorship of the mythic saint Ṛsabha, and is certainly right in ascribing the original tenets of the canon to Mahāvīra himself. But I must confess that I doubt whether the statement concerning the connection between the *gaṇa-*

[1] These lists may perhaps be reduced by some items, as probably some of the works may be only parts or chapters of other books belonging to the canon

[2] Cp. Bühler Ind. Ant. VII, 28 f.

dhara's and the aṅga's can be of much value, as there are eleven of them both (after the loss of the 12th aṅga) This coincidence suggests that the whole story may have been invented at a later date.

However, this is of no great weight; for we can never hope to identify the author or authors of certain parts of the Siddhānta, except perhaps in some few cases As a general account of the facts, the statement that the main part of the canon originated with Mahāvīra and his immediate successors may probably be trusted. But this was by no means the Siddhānta in its present shape, which is certainly a rather late creation And we shall now proceed to give a short review of the oldest canon, of the traditions concerning its history, and how it gradually developed into the collection of sacred scriptures that forms the Siddhānta of the modern Śvetāmbaras

The oldest books of the canon were the fourteen *pūrva's* or 'former (scriptures)', which have now been totally lost But there has been preserved in aṅga 4 and in the Nandīsūtra a table of contents, according to which the separate sections of this old canon bore the following names

1 *Uppāya* (*utpāda*)
2. *Aggeṇiya* or *aggāṇiya*[1]
3. *Vīriyappavāya* (*vīryapravāda*)
4. *Atthinatthippavāya* (*astināstipravāda*)
5 *Nāṇappavāya* (*jñānapravāda*)
6. *Saccappavāya* (*satyapravāda*)
7. *Āyappavāya* (*ātmapravāda*)
8. *Kammappavāya* (*karmapravāda*)
9. *Paccakkhāṇappavāya* (*pratyākhyānapravāda*)
10 *Vijjāṇuppavāya* (*vidyānupravāda*)
11. *Avaṃjha* (*avandhya*)
12 *Pāṇāuṃ* (*prāṇāyuḥ*)
13 *Kiriyāvisāla* (*kriyāviśāla*)
14 *Logavindusāra* (*lokabindusāra*)

From these names not much can be concluded regarding the contents of this literature, and some of them are moreover totally obscure. However, the above-mentioned works also give a sort of calculation concerning the extent of the various *pūrva's*, which is undoubtedly exaggerated almost ad absurdum But they must certainly have constituted a vast bulk of scriptures, as they had

[1] Equivalent uncertain, perhaps *agrāyaṇīya*

a great number of sections which were again divided into smaller sections, and works existing in the present Siddhānta are said to have been "extracted" (*uddhṛta*) from one single small section. But even the *pūrva's* seem to have exhibited slight differences as regards their subdivision &c; it is for instance asserted in an old text such as the Bhagavatī, p 1202, that the heresiarch Gosāla Maṁkhaliputta, the prophet of the Ājīvikas [1], had taken his doctrine from the eight *mahānimitta's*, a portion of the *pūrva's* [2] of which we hear nothing further But, as Gosāla was a contemporary of Mahāvīra, this may in fact refer to an older set of these texts and not to that known to the authors of aṅga 4 and of the Nandīsūtra

These *pūrva's* consequently constituted the oldest part of the canon, as it was handed down amongst the Jain pontiffs and teachers from the death of their spiritual master in 467 B C [3] until the time of Candragupta, the founder of the Māurya empire (about 323—299 B C) In what shape the *pūrva's* were then handed down, and whether also other parts of the Siddhānta really existed already at this early date, we do not know; for we hear nothing of a real redaction of the canon before the time of Candragupta At that date the Jain church, still forming only one large community, was governed by two contemporary pontiffs, Sambhūtavijaya of the Māthara gotra († 156 after Vīra = 311 B. C) and the famous Bhadrabāhu of the Prācīna gotra [4] († 170 after Vīra = 297 B C) [5] However, Sambhūtavijaya died shortly after the accession of Candragupta (placed by the Jains in 155/156 after Vīra), and at the same time a horrible famine began to devastate the realm of Magadha, lasting for twelve whole years One section of the Jain community, including Bhadrabāhu, emigrated to the Karnāta country in South India, fearing that the disturbed time would force them to break the ascetic rules But another group of the monks preferred to stay in Magadha under the lead-

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[1] Cp JRAS 1913, p 669 ff.

[2] Cp. Hoernle Uvāsagadasāo App I, p 4

[3] Cp IA 42, 121 ff.

[4] Concerning this *gotra*, unknown elsewhere, cp Jacobi Kalpasūtra p 11.

[5] The Jain statements concerning the following events have been exhaustively dealt with by Jacobi ZDMG 38, 1 ff

ership of Sthūlabhadra of the Gotama gotra, one of the twelve male disciples of Sambhūtavijaya, and later on the successor of Bhadrabāhu, according to the Śvetāmbaras[1] During this time the canonical scriptures were lost, and in order to find a remedy for this evil the remaining monks convoked a Council at Pāṭaliputra (about 300 B C.) which may have discharged pretty much the same functions as are recorded of the first Buddhist Council[2] At it a canon was fixed, including both the *aṅga's* and the *pūrva's*. The knowledge of the latter, however, was totally extinct, for no person except Bhadrabāhu knew the whole of the *pūrva's*, and he had already retired to Nepal in order to undertake the *mahāprāṇavrata* Sthūlabhadra, who went to visit his predecessor, succeeded in learning the whole of the *pūrva's* while there, but at the same time so offended his teacher that he was forced by him to promise not to teach the last four books to others Thus Bhadrabahu was the last real *caturdaśapūrvin*, i e knower, of the fourteen *pūrva's* in their entirety, although Sthūlabhadra is claimed by the Śvetāmbaras with a certain amount of justice to be the last[3] Thus, according to his tradition, a canon was established including the ten first *pūrva's* and the *aṅga's* as well as other scriptures which are recorded to have been composed by Bhadrabāhu, e g the Kalpasūtra, and this is undoubtedly the first origin of the Siddhānta But the monks who had returned from the South were by no means satisfied with these arrangements. Having themselves during the time of famine observed the rigid rules concerning nakedness, special sorts of food, &c , they stigmatised their less strenuous brethren as heretics and rejected their canonical scriptures, declaring the whole of the ancient sacred lore to have been utterly and irrecoverably lost It has been vigorously asserted

[1] The Digambaras seem to infer that this Sthūlabhadra was murdered during the famine by his own followers — undoubtedly an invention of sectarian hatred

[2] The existence of this Council has been categorically denied by O. Franke JPTS 1908, p. 1 ff. But although the narrative may be historically uncertain, there is no reason to disbelieve the reports of the method in which the scriptures were collected Cp Winternitz Gesch d. ind Litt II. 1, p 4 ff

[3] But there seem to be traces even in the Śvetāmbara tradition that Bhadrabāhu was regarded as the last *caturdaśapūrvin* or *śrutakevalin*, according to Jacobi Kalpas p. 11 f.

by Professor Jacobi that this dissension was in reality the origin of the separation between the Śvetāmbaras and the Digambaras, although the final division did not take place till a later date, in either 79 or 82 A D according to varying traditions.

If we now enter upon a somewhat closer examination of these statements, we shall find in them several doubtful points, although I see no reason for disbelieving the main features of the legend That the whole of the old canon should have become obsolete by reason of the subdivision of the community, and that Bhadrabāhu should have been the only person who knew its main contents, cannot, of course, be considered particularly credible, for a religious community where only the head knows the sacred lore in its entirety is certainly an absurdity But that may be an exaggeration, such as is by no means uncommon in these sort of legends More serious objection must be raised to the statement that only ten *pūrva's* were actually incorporated in the canon fixed by the Council of Pātaliputra For we have seen above that not only the fourth aṅga, but also the Nandīsūtra, a scripture of certainly more recent date, actually knew the entire fourteen *pūrva's*, and these were all incorporated in the *dṛṣṭivāda,* the twelfth aṅga, of which we have reports from a still later date Moreover, the commentaries to the aṅga's and other canonical scriptures contain in some passages quotations from the *pūrva's* And this shows, no doubt, that they were in existence at a time much later than that of the Council held in 300 B C This fact implies a flagrant contradiction of the tradition stated above and cannot be accounted for otherwise than by the supposition that the old scriptures really existed even after the time of Bhadrabāhu and Sthūlabhadra

According to the tradition the scriptures throughout a long period were handed down orally, no doubt written texts may have existed at an early date, but to what extent that was so is wholly unknown to us It was not until some five centuries after the beginning of our era, consequently about a thousand years after Mahāvīra, that the standard edition of the Siddhānta, which is supposed to be the present one, appeared A famous teacher, Devarddhigaṇin, called the *kṣamāśramaṇa,* who saw that the sacred lore was in danger of becoming obsolete — no doubt because of the scarcity of manuscripts — convoked a second great Council at Valabhī. This is said to have taken place in 980 or 993 A. C, and seems to have

been connected in some way with a public recitation of the Jinacaritra, or 'Life of Mahāvīra' before king Dhruvasena of Ānandapura (a town not mentioned elsewhere)[1]. Now, as king Dhruvasena I of Valabhī is supposed to have succeeded to the throne in 526 A. D., and 993—526 is = 467 (B. C), the actual year of Mahāvīra's death, I think we are entitled to assume, that this was the real date of the Council at Valabhī, and that it was in some way protected by Dhruvasena[2] Devarddhigaṇin, the president of the council, no doubt took down from the members all the scriptures considered as canonical that did not at that time exist in written form, and we need not doubt that the whole external form of the Siddhānta dates from about 526 A D. In the texts themselves there may perhaps have been introduced afterwards one or another interpolation, but since that time the bulk of the sacred scriptures has certainly not undergone any violent alterations whatsoever

What the exact method of the redactors was, we do not know, as we cannot tell which parts of the canon are really old and which may have been introduced into it or in some way altered by them But some conclusions may possibly be drawn from the present shape of the texts themselves It is well known that the Jain scriptures abound in very extensive and flowery descriptions e g of towns, temples, gardens &c, and likewise of prominent persons, the so-called *varṇaka's*[3] These *varṇaka's* were supposed to be the same in all passages where the same subject was spoken of, at least in the same text Thus for instance in Kalpas § 32 the bed of Triśalā, the mother of Mahāvīra, is described, and in § 49 of the same text, where the bed is again spoken of, the description is not repeated, but the word *vaṇṇao* (= *varṇakaḥ*) is simply inserted instead, a direction to the former paragraph being thus given This is a very simple and easy example, but as these *varṇaka's* are supposed to be the same throughout the whole canon, it may often be extremely difficult to find out the passage to which such a deictic *vaṇṇao* points, for it is not al-

[1] Cp. the Commentaries to the Kalpas § 148 (SBE XXII, 270 n).

[2] For a full discussion of these matters cp IA 42, 121 ff, especially p 176 sq.

[3] Such descriptions, although much less elaborate, also exist to a certain extent in the old Buddhist writings.

ways to be found in the same text. These shortenings have certainly been introduced by the redactors, and are, of course, only possible in a written canon where the passage hinted at can be easily looked up. In the same way we find in innumerable passages of the canonical scriptures a sort of fixed enumerations of various connected things or of qualities belonging to certain subjects, e g. Kalpas. § 5· *Devānandā māhaṇī* . *haṭṭhatuṭṭhacitta-m-āṇandiyā pīimaṇā paramasomaṇasiyā harisavasavisappamāṇahiyayā* = *Devānandā brāhmaṇī* . . *hṛṣṭatuṣṭacittānanditā prītimanāh paramasāumanasyitā harṣavaśavisarpamāṇahṛdayā* In the following paragraphs this enumeration is always indicated merely by the words *haṭṭhatuṭṭha jāva* (= *yāvad*) °*hiyayā*, and in the same way throughout the canon Moreover these shortenings were, of course, only possible when the canon was set down in writing, and are due certainly to the redactors. Likewise, we may undoubtedly assign to them such things as verses at the beginnings or ends of chapters or books indicating their contents, and above all the counting of the *grantha's* (complex of 32 syllables, also called *śloka*) in the texts and the summing up of them, either by hundreds or by thousands, in order to preserve the holy scriptures from later interpolation — an ingenious method, but one which seems unfortunately not to have been wholly successful For there are, no doubt, passages which have been inserted after the final redaction, although I scarcely think that they have been so considerable as was suggested by Weber Ind Stud XVI, 230 ff For I can scarcely believe that whole works have been replaced by other texts after the final redaction, as Weber thinks was the case with aṅga 8—10 on account of the different contents of these works indicated in aṅga 3, 10 The third aṅga certainly belongs to the very oldest part of the present Siddhānta, and we may well believe that its statements refer to a time much earlier than that of the Council at Valabhī Consequently, although some of the present texts are certainly not the same as those indicated there, we are not at liberty to suppose that they are of later origin than the time of Devarddhigaṇin Neither am I convinced that the circumstance that the fifth aṅga nowadays contains about 189 000 pada's, while it is said in aṅga 4 to contain only 84 000, necessarily implies the late origin of a greater part of this text It may be that some formerly independent works have been absorbed

into it, but the number 84 000 is a traditional one in Indian literature, and, moreover, the Nandī gives the number 288 000 pada's instead

As for the Nandīsūtra it is said in the Commentary to be the work of Devavācaka, i e Devarddhigaṇin himself; and as the *sthavirāvalī* affixed to it really ends with his teacher Dūsagaṇi, this seems to confirm the statement[1] The same is stated concerning the Anuyogadvārasūtra, which is of a somewhat related content but seems to differ from the Nandī in style But Weber l c p 17 ff has pointed out that this is scarcely possible, as the Nandī contains quite a number of statements concerning the canonical scriptures which do not at all coincide with their present shape, and it would be very strange, if the chief redactor of the canon himself should have given such a bewildering record of the sacred texts which he had brought together I shall only add here that the list of Brahminical literature given in the Nandī (and the Anuyogadvāra), of which I shall have to say something later on, also seems to point to a time previous to the 5th or the beginning of the 6th century A D After all, I think that the authorship of Devarddhi is not very strongly established, and we may regard him as redactor rather than the author of canonical works.

But there still remains another question of capital interest to be discussed in connection with the redaction of the Siddhānta, and that is the existence or non-existence of the *dṛṣṭivāda* (aṅga 12) at that time Undeniable facts are that aṅga 4 and the Nandī give a detailed table of contents for the twelfth aṅga, in which the 14 *pūrva's* were included as the third great subdivision[2], that the aṅga's frequently speak of the *duvālasaṃgaṃ gaṇipiḍagaṃ*, *pūrva's* or *pūrvaśruta* and also assert that the 12 *upāṅga's*, some of which are undoubtedly late, are certainly modelled upon the 12 existing aṅga's; and finally that the old Commentaries supply some quotations from the *pūrva's* which may really have existed during their time. On the other hand we have the express statement of different authorities[3] that

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[1] Cp Weber Ind Stud XVII, 2 f.

[2] Or, according to Hemacandra (Weber Ind Stud. XVI, 347) as the fourth, and in fact the last section, the fifth being only a *cūlikā* 'protuberance' or 'supplement'.

[3] Cp. Weber Ind. Stud XVI, 212 ff., 348.

there existed at the time of Devarddhi only one *pūrva*, or that the whole of the *dṛṣṭivāda* was lost (*vyavacchinna*) at the date 1 000 after Vīra The question is, how these totally inconsistent facts can be brought into connection with each other, and I must confess that I have little hope that it will ever be possible wholly to account for these discrepancies in the tradition, unless some part or the whole of the *dṛṣṭivāda* should really be recovered, which seems to me to be not wholly incredible

However, we must start from the fact that at present the whole text is absolutely lost, including the *pūrva's* and four (or three) other sections The Jains themselves, strange as it seems, give no convincing reason for the loss of what may be regarded as the oldest and most venerable part of their sacred lore, and various explanations of this startling fact have been attempted by the most eminent Jain scholars in Europe Weber, who returned many times in the treatises so often cited here to this very important question, apparently thought the reason to be that the *dṛṣṭivāda* was not in complete agreement with the tenets of the orthodox doctrine, as representing a stage of the Jain creed much previous to that of the time of the redaction In fact, we know that the *dṛṣṭivāda* accounted not only for the Jain doctrine, but also for that of the Ājīvika s, i e the followers of Gosāla Maṃkhaliputta, the rival of Mahāvīra, and of the *Terāsiya* (= *Trāirāśika*), the followers of Chaluya Rohagutta[1], from whom the Vāiśesika-philosophers are said by the Jains to draw their origin[2] Now Chaluya Rohagutta was the leader of the sixth schism in the Jain community[3], said to have occurred in 544 A V (= 17 or 77 B C), and it is expressly stated in some accounts of this heresy that Chaluya was the author of the Vāiśesika-sūtra's, generally known as Kaṇāda or Kanabhakṣa Now the Vāiśesika-system certainly did not exist in the time of Kāutilya (300 B C)[4], and the present sūtra's are stated by Jacobi JAOS XXXI, 1 ff to have

[1] Traditionally rendered by *Ṣaḍulūka Rohagupta*, *Saḍulūka* apparently contains a punning allusion to the *Āulūkya* or *Vāiśeṣikadarśana*. But *Chaluya* is scarcely identical with *Saḍulūka*; however we find *Chaūlū* in Ind Stud XVII, 121

[2] Cp. Kalpas. ed Jacobi p. 119, Leumann Ind. Stud XVII, 121

[3] Cp. Leumann Ind. Stud XVII, 116 ff

[4] Jacobi SBPrAW. 1911, p 732 ff.

been compiled in the period between 200 and 450 A. D., as they are apparently directed against the doctrines of the Śūnyavāda, though neglecting the Vijñānavāda Recently, however, N. Péri BEFEO XI, 339 ff. has proved that Vasubandhu, the younger brother of Asaṅga, the first *vijñānavādin*, probably lived as early as about 350 B C., and consequently we must say that the Vāiśeṣika-sūtra's were compiled before that date This work, however, can apparently have nothing to do with Chaluya Rohagutta, who, according to the tradition related above, must have flourished in the first century B C But it is evidently absurd to think that the *dṛṣṭivāda*, or rather the *pūrva's*, i e the oldest section of the sacred lore, should have contained anything concerning a doctrine which arose at least five centuries after the death of Mahāvīra And, moreover, Chaluya's date is by no means quite certain, as the *sthavirāvalī* of the Kalpasūtra says[1] that Chaluya Rohagutta of the Kāuśika gotra was a disciple of Mahāgiri, who succeeded Sthūlabhadra as pontiff of the Śvetāmbaras in 219 A V (= 308 or 248 B C — the latter date alone seems possible), and died 30 years later Accordingly Chaluya must have lived shortly after the time of Aśoka, but there is nevertheless not much more probability of his tenets having been incorporated in the *pūrva's* Chaluya is said to have been the founder of the Trāiraśika *śākhā*; but I feel convinced that we must fall back upon the explanation offered by the great commentators Śīlāṅka (on Sūtrakṛta I, 1, 3, 12)[2] and Abhayadeva[3], according to whom the Terāsiya's were originally identical with the Ājīvika's, the followers of Gosāla Some connection, however, between these philosophers, i. e Chaluya Rohagutta on the one side and the Vāiśeṣika's on the other, is too frequently mentioned by the Jains to be wholly fanciful, and there probably was such a connection though I cannot here try to make out to what extent the statement is supported by other evidence Concerning the relations between the Jains and Vaiśeṣikas cp Jacobi SBE XLV, p xxxv ff

From this digression I return to the argument of Weber quoted above It seems at first to be fairly convincing, but I am inclined to think that it rests on somewhat uncertain premises. For on the one side we have the statement of the passages in aṅga

[1] Cp SBE. XXII, 290
[2] SBE XLV, 245
[3] Quoted by Weber Ind Stud. XV, 351

4 and the Nandī, according to which the *pūrva's* (or the *dṛṣṭivāda*) explained the doctrine of the Ājīvika's in connection with that of the Jains themselves, and on the other, the Bhagavatī tells us that Gosāla took his tenets from a certain portion of the *pūrva's*. These statements ought certainly to be considered in connection with each other, and if that is done they make it extremely doubtful whether the *dṛṣṭivāda* did really contain an exposition of heretical doctrines, and rather prompt the query whether the heresy did not start from some passages in the already existing sacred lore, which had been wrongly or at least differently interpreted, just in the same way as has been alleged concerning the second schism[1]. For we learn from the old accounts that Tīsagutta, the author of this schism, based his erroneous opinions upon the false interpretation of a passage in the *āyappavāyapuvva* (p vii), and Gosāla may have started in just the same way from certain tenets in the old canon This is indeed much more probable, as he is actually said to have taken his doctrine from the *pūrva's* We ought also to remember both that the Jain religion is certainly older than Mahāvīra, his reputed predecessor Pārśva having almost certainly existed as a real person, and that, consequently, the main points of the original doctrine may have been codified long before Mahāvīra From these considerations we may perhaps draw the conclusion that the *dṛṣṭivāda* did not actually contain the tenets of the Ājīvika's, which would really be somewhat surprising, but that on the contrary the heretics took their doctrine from this oldest part of the canon From this point of view I willingly agree with Jacobi that Weber's assumption concerning the *dṛṣṭivāda*, that it is not wholly orthodox, is not very convincing nor even probable

Again, Jacobi himself[2] thinks it more credible that the reason why the *dṛṣṭivāda* became obsolete was that it consisted merely of discussions (*pravāda*) between Mahāvīra and his opponents, and that these would have gradually lost their interest and at last become wholly unintelligible to the Jains themselves But even this explanation does not seem quite probable Jacobi assumes that the title *pravāda* "added to the name of each *pūrva*" implies that they really contained merely discussions between Mahāvīra

[1] Leumann Ind. Stud XVII, 107 ff.
[2] SBE XXII, p. xLV ff

and upholders of other doctrines. But it is only the *pūrva's* 3—10, consequently eight out of fourteen, that are called *pravāda's*, and, as far as I know, there is nothing, except the statements regarding the Ājīvika's (and Terāsiya's) quoted above, that could imply the conclusion that they merely consisted of discussions. Moreover, there are in the Buddhist scriptures quite a number of passages where Buddha refutes the doctrines of his opponents, and these must equally have been uninteresting to his followers later, and certainly to a greater degree, for the Buddhist doctrine has undergone alterations and innovations much more important than has that of the Jains, and still these scriptures are preserved intact. Now I think that the Hindus have always taken great delight in these *pravāda's* and in the quotations of different doctrines and opinions, which is clearly proved by their philosophical sūtra's and commentaries, and in more remote times by the Brāhmaṇa's and Upaniṣad's [1]. And I do not quite realize why the Jains should have differed so widely from the common standard of the Hindus on this point.

Finally Leumann, Actes du VI^e Congrès des Orient III 2, 558 ff., propounds a totally different view as regards the loss of the *dṛṣṭivāda*. Starting from undeniable coincidences between a tantric text and the table of contents drawn up for the *dṛṣṭivāda* in aṅga 4 and the Nandī, he concludes that this book must have contained a great number of texts concerning tantric rites, sorcery, astrology &c., and that this would be the real reason for its becoming obsolete. But even if it is admitted that the *dṛṣṭivāda* really contained in its first part some sort of tantric text, the same does not hold good as regards the *pūrva's*, for these constituted the third part of it, or, more correctly speaking, originally the last, as the aṅga's are many times referred to as ending with the *(loga)bindusāra*, the 14th *pūrva*. And the *pūrva's* could not certainly be considered as containing *tantra*, although sorcery and magic rites have always been popular with the Jains. Consequently Leumann's explanation is to me by no means convincing.

All these explanations seem to me to have one fault in common, viz. that of suggesting that the *dṛṣṭivāda* (or the *pūrva's*, which is

[1] Works like the Kāutilīya also contain a great number of quotations and refutations of different opinions, cp. Jacobi SBPrAW. 1911, p. 958 ff.

much the same thing) had been wilfully rejected by the Svetāmbaras themselves For there are certainly many instances of canonical scriptures having been altogether lost, but I am at a loss to discover any sacred text containing the main doctrines of the religion to which it belongs that has been simply abandoned by the religious community itself Besides, against all such suggestions stand the statements of the Jains themselves; for they clearly tell us that the *pūrva's* only became obsolete gradually, so that the loss was not complete until a thousand years after the death of Mahāvīra, i e just at the time of the final redaction of the canon The objection may be raised that this statement is not very reliable, as such legendary records often contain only a very scanty amount of truth But although the narrative of an exact number of *pūrva's* surviving at certain periods seems rather suspicious, I venture to think that the statement as a whole ought not to be totally disregarded

The *dṛṣṭivāda* belonged to the nineteenth year in the study of the sacred texts[1], and this is in reality the last year, as the twentieth seems to have been occupied with a sort of repetitional recitation of the whole of the sacred lore This implies undoubtedly that the text was thought to be extremely difficult, and, if we consider that it contained the very oldest books of the canon, we may well conclude that it presented almost insuperable difficulties both of language and of style We need only think of the Ācārāṅga, probably one of the oldest, if not the very oldest, of the existing scriptures, to see how immensely the difficulties increase the older the text is And the first aṅga certainly belongs to a later set of scriptures than the *pūrva's* Moreover, though we hear a great deal about old commentaries (*nijjutti's* and *cūrṇi's*) on the sacred texts, some of which are unanimously ascribed to Bhadrabāhu himself (about 300 B C), we never hear, as far as I know, of any commentary upon the *dṛṣṭivāda* It seems probable from this that the text was only recited and taught by some few very prominent teachers, and that no fixed tradition of interpretation ever grew up around it, as had been the case with nearly all the other canonical works If this was really so, it is perhaps not so very strange, considering too that the *pūrva's* were certainly a rather extensive

[1] Weber Ind Stud. XVI, 223 ff

mass of scriptures, that parts of them should have gradually become obsolete Moreover, we know that the reason why Devarddhi caused the Council of Valabhī to be convoked was that the sacred lore had sunk into a state of decay and was threatened with the fate of becoming totally obsolete. If now we have certain reasons for believing that just one special part of the canon, viz. the *dṛṣṭivāda*, was in a higher degree than the others exposed to destruction, it may perhaps not be quite unreasonable to suggest that, when the rest of the sacred scriptures had already begun to fall into oblivion, this was much more the case with the twelfth aṅga, and that in the time of Devarddhi it was beyond recovery. I do not propose to discuss this hypothesis further here, I have only put it forward on account of its possibly affording an explanation of the strange mutilation of the canon, that is more in harmony with the Jain tradition itself than the suggestions mentioned above

As regards the Jain literature subsequent to the Council of Valabhī, nothing need be said here, for there is no positive evidence that any canonical text belongs to a time later than about 1 000 A V After that period — i e after the beginning of the 6[th] century A D. — a huge mass of commentaries, represented by the successive stages of *niryukti*, *cūrṇi*, *ṭīkā* and *dīpikā*, came into existence, and it would not be possible or even of any value to treat of those writings here. But, as it seems to be rather a prevalent opinion that the work of the commentators only began after the final redaction of the canon [1] had taken place, I shall here only emphasize the unanimous tradition amongst the Jains that Bhadrabāhu himself was the author of *niryukti*'s to not less than ten different canonical works, and that other pontiffs and patriarchs belonging to the centuries before our era had also written commentaries on the sacred scriptures Very much weight ought not probably to be attached to these statements, and, as regards the authorship of Bhadrabāhu, several of these *niryukti*'s were evidently not written by him, as they themselves mention him amongst the former saints of the Jain church But I feel strongly inclined to believe that the tradition of the commentaries is much older than the Council of Valabhī, and that the statements concerning Bhadrabāhu imply at least that the oldest body of interpretations of the sacred scrip-

[1] Cp e. g Pullé Studi italiani di filologia indo-iranica I, 1 ff

tures commenced from the times of the first Council — that of Pāṭaliputra — when the canon was settled for the first time. Probably also the sacred scriptures were interpreted in different ways in the different *gaṇa's* and *śākhā's* of the Śvetāmbara community; and the existence at an early date of some of these sections of the church is put beyond doubt by the coincidence between the *sthavirāvalī* of the Kalpasūtra and the votive inscriptions excavated at Mathurā[1] That the existing Jain commentaries are as a whole good and trustworthy is a further proof of the great age of the tradition which is represented by them.

The above considerations have throughout been made on the basis of the assumption that the Jain canon even in its present shape represents for the most part a very old set of writings, the largest, or at least the most important part of which goes back to the times of the Council of Pātaliputra, the age of Bhadrabāhu and Sthūlabhadra But this has not always been the opinion of European scholars; and I do not venture to suggest that this theory is even now generally accepted. Professor Jacobi[2] was the first who furnished decisive evidence for the great age of the aṅga's, and I cannot see the remotest reason for doubting the force of his considerations The total absence in the most important parts of the canon of any ideas belonging to Greek astronomy — and only a total lack of knowledge concerning the simplest notions of Western science could tolerate the upholding of the Jain astronomy in the whole of its absurdity — supplies a decisive proof of the suggestion that the texts must have remained almost unaltered since the very first centuries of our era For Greek astronomy was probably introduced into India at latest in the 3rd or the 4th century A D. This affords a terminus ante quem and shows that the Council of Valabhī was certainly responsible for only very slight alterations and additions to the old texts Moreover, the metrical parts of the Jain canon suggested to such an acute observer and such an expert on Hindu metrics as Jacobi a terminus a quo; for, as a general rule, all the metres used by the Jains in their canonical scriptures, whether *vaitalīya*, *triṣṭubh* or *āryā*, show types that are clearly more developed than those of the Pāli canon, and at the same time distinctly older than those of the Lalita Vistara and other

[1] Cp. Bühler in the WZKM I—V and X

[2] SBE XXII, p. xxxix ff

Northern Buddhist texts Supported by this very powerful evidence, Jacobi concluded that the most important and oldest portions of the Siddhānta must have been fixed during a period lying between the settling of the Tripitaka and the first centuries of our era, say roughly between 300 B C and 200 A D; and I for my part consider this conclusion quite justified. I should only wish to add here that the knowledge afforded us by the Mathurā inscriptions concerning the already very highly developed stage attained by the Śvetāmbara community in the first century A D, as well as the unanimous tradition — however inaccurate it may be in detail — concerning the great number of non-canonical writings belonging to the time of Bhadrabāhu, may perhaps permit us to place the lower terminus some centuries further back, i e at least to the commencement of our era

Occasional mention of non-Indian races, Brahminical literature, the seven schisms (the latest 584 A V) &c. were not regarded by Jacobi as affording first-hand evidence for the date of the canonical scriptures, and in this he was certainly right, in so far as such short passages scattered over a vast literature may very well have been introduced by interpolators, or even during the final redaction That the Hindus are very fond of enumerations of different kinds is well known, being attested even by the Buddhist scriptures But as these passages have been dealt with by Weber[1], who on the strength of them arrived at a very different result to mine as regards the age of the canon (2nd–5th century A D, or even later), I shall here say some few words concerning them, for according to my opinion they do not prove what Weber considered they did, but rather the contrary

Several canonical works have preserved a list of female slaves belonging to different non-Indian or Indian, but non Aryan races[2]. These lists are apparently of two different sorts, one shorter and older, giving the names of about 20 races, and occurring in aṅga 5—6, upāṅga 1, 2, 6, 8 and cheda 4, and a longer one, containing 50—60 names occurring in aṅga 10 and upāṅga 4, and it may as well be remarked at once that the tenth aṅga is apparently in its present shape a very late composition, as the

[1] Ind Stud XVI 236 ff

[2] Cp Weber Ind Stud XVI, 302, 313, 332, 380, 387, 397, 412, 422, 476

text does not at all correspond to the description in aṅga 3, 10[1], and that *upāṅga* 4 is expressly stated to be the work of Ārya Śyāma, a patriarch who is certainly identical with that Kālakācārya whom the tradition places in the time of Gardabhila, the father of Vikramāditya[2] Now, the first of these two lists mentions, besides the Indian races of *Cilātiya* (= *Kirāta*), *Damila*, *Simhala*, *Pulinda*, the foreign races *Joṇiya* (= *Yavana*, cp *Yona* in the Asoka-inscr), *Palhaviya* (= *Pahlava*), *Parasa* and also some others of less importance, e g the *Muruṇḍa* or *Maruṇḍa* (cp Μαρουνδαι in Ptolemy) and *Bahala* (probably = *Balhi*, *Bāhlīka* 'Balkh') As for the *Arava*, they were looked upon by Weber as identical to the Arabs, but this is contested by Jacobi[3] However, this is of slight importance, for the classical authors tell us of a very early import to Bharoch of slave girls from Western Asia and the Persian Gulf, and we must remember that the Jains had their strongholds even at a very early date principally in the west of India[4] What is obvious, when we compare this list with the second one, is the entire absence of the Śaka's; for the second list, which bears undeniable traces of a much later time, begins with the *Saka* and *Yavana*, thus giving evidence of the overwhelming importance of these races at the time when it was composed We ought to remember at this point that an invasion of Śaka's into Northern and Western India is said to have been occasioned by the famous Kālakācārya (about 60 B C), in order to overthrow the dominion of Gardabhila, and that the Jains certainly lived for a long time under the sway of Śaka kings This list moreover mentions the *Cina's*, who occur already in Kautilīya p 81[5], and further the *Hūṇa's* and *Romaga's* Amongst Indian races the *Andhra's* and *Mahārāṣṭra's* are worthy of notice I do not hesitate to believe that this enumeration actually dates from the time shortly before or after the commencement of our era, and I reiterate my statement concerning Śyāma's (= Kālakācārya) authorship of the fourth *upāṅga* That there is anything, however,

[1] Ind. Stud XVI, 326 ff

[2] Jacobi ZDMG. 34, 251 ff Gardabhila reigned, according to the Jain tradition, between 74—61 B C.

[3] SBE XXII, p xxxix n 1

[4] Probably already in or shortly after the times of Aśoka (about 274—233 B. C.)

[5] Jacobi SBPrAW 1911, p 961.

in these lists that would compel us to assign them to the late date put down by Weber, I for my part cannot discover.

The seven schisms are mentioned already in aṅga 3[1], and of these the last is said to have occurred in 584 A V, i e. 57 or 117 A D But as regards such a series of events having occurred within the church itself, we must certainly admit that the enumeration of them may easily have been interpolated or at least completed by the redactors to whom these ecclesiastical matters were, of course, of the utmost importance I think we should do better not to attach too much chronological value to these passages

As regards Brahminical literature, we have also two different lists, one older and shorter, occurring in aṅga 5, upāṅga 1, 10 and cheda 4[2], and another later and more detailed in the Nandī and the Anuyogadvāra[3] The first list speaks of the four vedas with the *itihāsa* as fifth and the *nighaṇṭu* as sixth, and further of the vedic aṅga's[4] and upaṅga's and the *saṣṭitantra*. The mention of the last seems to imply a late date for this list, which gives otherwise only the name of vedic works; for the book now known as *ṣaṣṭitantra* is undoubtedly the composition of Vārṣagaṇya[5], who is said to have been a contemporary of Vasubandhu and consequently flourished about 350 A D But it is quite possible that *ṣaṣṭitantra* is here only a name for the Sāṅkhya system of philosophy, which is one of the very oldest amongst the Hindu philosophical schools, being mentioned already by Kāutilya[6] The Sāṅkhya's also stand at the beginning of an enumeration of Brahminical ascetics (*parivrājaka*) in Aupapātika § 76[7], which runs as follows: *saṃkhā jogī kāvilā bhiuvvā haṃsā paramahaṃsā bahuudagā kulivvayā Kaṇhaparivvāyā*, hence presenting a very considerable appearance of antiquity. I do not think that the mention of the *ṣaṣṭitantra* among the names of vedic works in this list has any chronological importance, it merely points to

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[1] Weber Ind Stud XVI, 275
[2] Ind Stud XVI, 304, 379, 423, 474
[3] Ind. Stud. XVII, 9, 28 f
[4] *śikṣa, kalpa, vyākaraṇa, nirukta, chandas* and *jyotiṣa*.
[5] Tuxen Yoga p. 14 f; Charpentier ZDMG 65, 845
[6] Arthaśāstra p. 6; cp Jacobi SBPrAW 1911, p. 732 ff.
[7] Cp Weber Ind Stud. XVI, 379

the predominant rôle played by the Sāṅkhya system at the time of its origin.

As to the second list, that of the Nandī (and Anuyogadvāra), it presents several interesting points, but is unfortunately very obscure It runs us follows[1]. *Bhāraham Rāmāyaṇaṃ Bhīmāsurukkhaṃ Koḍillayaṃ (Ghoḍa(ya)muhaṃ) saga(ḍa)bhaddiyāo kappāsiyaṃ nāgasuhumaṃ kaṇagasattarī (vesiyaṃ) vaisesiyaṃ buddhavayaṇaṃ (Kāvil(iy)aṃ)*[2] *logāyataṃ saṭṭhitantaṃ Māḍharaṃ purāṇaṃ vāgaraṇaṃ Bhāgavayaṃ Pāyaṃjalī Pussadevayaṃ lehaṃ gaṇiyaṃ sauṇaruyaṃ nāḍagāī ahavā bāvattari kalāo cattāri ya veyā saṃgovaṃgā*. If we eliminate the words after *ahavā*, which are certainly a later addition, the list gives several names that are easily understood, but also several which I totally fail to make out; and unfortunately the commentaries afford us no help for the interpretation The epic literature, Bhārata, Rāmāyaṇa and Purāṇa, is correctly represented[3]; amongst philosophical systems the Vaiśesika, Sāṅkhya and Lokāyata are mentioned, of which the first is decidedly the most modern, the two other being mentioned in Kautilīya, p 6 What *Pātañjalī(ya)* means is doubtful; it may refer to the Mahābhāṣya — *vyākaraṇa*, however, is specially mentioned — or rather to the Yoga-sūtra's, which are certainly a late work[4]. As to *Bhāgavata* it can scarcely refer to the Purāna, unless it be a late interpolation; it may more probably mean a sūtra or some other work belonging to the worship of Bhagavant As to the three names *Bhīmāsurukkha*, *Māḍhara* and *Pussadevaya*, I am totally at a loss to make anything out of them, and the same is unfortunately the case with at least five of the other titles mentioned here, viz. *saga(ḍa)bhaddiyāo*, *kappāsiya*, *nāgasuhuma*, *kaṇagasattarī* and *vuddhavayaṇa*. In Sanskrit they would undoubtedly run *śakaṭabhadrikāḥ*, *kārpāsika*, *nāgasūkṣma* (?), *kanakasaptati* and *vṛddhavacana*. But this does not help us much, and it is as a mere guess I venture to suggest that *nāgasuhuma* may be a corrupt form —

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[1] Text quoted by Weber Ind. Stud. XVII, 9 (cp. Bhagavatī 2, 248 n.).

[2] Here follows in the ed of the Nandī *tesiyaṃ*, which seems to be wanting in the Mss.

[3] *Cheda* 4 gives correctly the number of Purāṇas as 18, v Weber Ind. Stud XVI, 476.

[4] Cp Jacobi JAOS XXXI, 1 ff

of what I do not exactly know — and refer to the *hastyāyurveda*[1] (probably in that case the Pālakāpya), a prominent section of Hindu learning, and that the *kanakasaptati* may be some unknown treatise about gold and precious metals and stones, a topic profusely dwelt upon by Kāutilya in the Arthaśāstra II, 13 sq Finally, the *Kodillaya* is, of course, the Kāutilīya (Arthaśāstra), and as to the *Ghoda(ya)muha* it certainly presents the most interesting point of the whole list, for there is not the remotest doubt that it denotes Ghotakamukha, a predecessor of Vātsyāyana, who tells us that he had written a treatise on the *kanyāpravadana*, a part of the Kāmaśāstra[2], moreover, as he is also mentioned by Kāutilya[3], he must belong to at least the 4th century B C Afterwards there is mention made of the *vesiya* = *vaiśika*, which certainly means the part of the Kāmaśāstra concerning courtezans, a section first treated of, according to Vātsyāyana, by Dattaka of Pātaliputra As now Vātsyayana's work very soon became the authoritative treatise on all matters belonging to the Kāmasūtra, and was probably written as early as in the first century of our era, we may undoubtedly infer that this list of Brahminical books was — at least in its original shape — composed before the time when Vātsyāyana collected the separate works on Kāma and treated the whole discipline in one work[4] And this means, consequently, that it must probably be earlier than the commencement of our era, or at least nearly coincident with it

On the basis of what has briefly been set forth here I cannot find in any of these passages anything implying a specially late date for the Siddhānta even in its present shape

There are certainly many other passages scattered through the whole of the canon which might lead an acute observer to draw further conclusions concerning the chronology[5]. But I cannot here enter

[1] There is a *hastisūtra* in the MBh, which might possibly give *nāgasutta* or °*sūya*. but this is very uncertain.

[2] Kāmasūtra p 5 ed Durgāprasāda.

[3] Arthaśāstra p. 251; cp Jacobi SBPrAW 1911, pp 959 f, 963

[4] As to Bābhravya Pañcāla, who, according to Vātsyāyana, had written a complete work on Kāmasūtra, he was not probably well known, as he is not very frequently mentioned

[5] Thus, for instance, we read in the KS (*cheda* 5), ed Schubring, I, 51 *kappai nigganthāṇa va nigganthīṇa vā puratthimeṇaṃ jāva Aṃga-Magahāo ettae, dakkhiṇeṇaṃ jāva Kosambīo ettae, paccatthimeṇaṃ jāva Thūṇāvisayāo ettae, uttareṇaṃ jāva Kuṇālā-visayāo ettae* 'the monks or nuns may wander towards the East as far as Aṅga-Magadha, towards

upon further investigations of this kind, and I shall only mention one single instance that has a certain interest for the question of the date. In the second upāṅga, the Rāyapaseṇaijja, the interesting relations of which to the Pāyāsisutta of the Dīgha Nikāya were detected and dealt with by Professor Leumann[1], it is stated in a certain passage[2] that any Brahmans who have committed certain crimes should be stigmatized, i. e the image of a dog (*sunaha*) or a *kuṇḍiya* should be branded upon their foreheads This coincides with Kāutilya p. 220, who prescribes that four marks should be used for theft a dog (*śvan*), for incest (*gurutalpa*) a pudendum muliebre (*bhaga*), for manslaughter a headless trunk (*kabandha*), and for consuming intoxicating liquor a *madyadhvaja*[3] But this rule does not occur in Manu and the later law-books[4], where corporal punishments on Brahmans are not permissible[5]. This usage had consequently become obsolete after the times of Kāutilya, and the conclusion is that the Jain text where it occurs must be nearer to the time of Kauṭilya than to that of the later *dharmaśāstra's*

To sum up the evidence discussed, I wholly agree with Jacobi as regards the age of the Jain scriptures. Although they were perhaps handed down for a long time orally, and were only at a late period put into a written form — circumstances no doubt accounting for slight innovations and misunderstandings occurring in them — and although the whole bulk of the present canon certainly does not belong to the same period, several works being of a later date, I do not doubt that the principal sacred scriptures represent even in their present shape the actual canon fixed at the council of Pātaliputra. The time of their origin would

the south as far as Kosambī, towards the west as fas as Thūṇā [cp Mahāvagga V, 13, 12, Jāt vol. VI, pp. 62, 65], towards the north as far as Kuṇālā' This precept apparently goes back to a time when Jainism only existed in a very limited part of India, i e before the time of Samprati, the grandson of Aśoka, who is supposed to have disseminated it throughout India.

[1] Actes du VI[e] Congrès des Orient III. 2, 467 ff

[2] Leumann 1 c p 519

[3] As *kabandha* means 'a big jar, pot' as well as 'a headless trunk', and as *kuṇḍiya* generally means 'a pot, jar', I suppose that it may also have the second meaning of *kabandha* i. e. 'a headless trunk'

[4] With the exception of Viṣṇu V, 2—8 (Jolly ZDMG. 67, 85)

[5] As regards corporal punishments inflicted on Brahmans cp DN. III: 1, 26—27 (O. Franke Dīghanikāya p. 97).

certainly be covered by a period extending from 300 B C. to the beginning of our era

II.

The *Uttarādhyayana* (AMg *Uttarajjhayana*) or *°sūtra* is the first *mūlasūtra*, and consequently the forty-first work of the Siddhānta, according to the list adopted by Buhler and Jacobi[1] The expression *mūlasūtra* is somewhat doubtful in meaning, and Weber, Ind Stud XVII 41, points out that it does not occur in the canon itself, but only in the Āvaśyaka Niryukti XI, 61, where a *mūlasūtragāthā* seems to be opposed to a *gāthā* derived from the Niryukti[2] Now *mūla* certainly may mean 'original text', for we find Somadeva in his Kathās 1, 10 calling the poem from which he abridged his composition a *mūla*, when he says

yathā mūlaṃ tathāivāitan na manāg apy atikramah |[3],

and in the Buddhist work Mahāvyutpatti 245, 1265 *mūlagrantha* seems to mean 'original text', i e the words of Buddha himself[4] Consequently there can be no doubt whatsoever that the Jains too may have used *mūla* in the sense of 'original text', and perhaps not so much in opposition to the later abridgments and commentaries as merely to denote the actual words of Mahāvīra himself It may further be noted that the term *sūtra* is in reality very inappropriate to the sort of compositions included in the Siddhānta, inasmuch as we usually understand by *sūtra's* the very short and concise compendiums of ritual, grammar, philosophy and other sciences. But *sūtra* has apparently another sense amongst the Jains and Buddhists, and there is little doubt that it was their purpose in adopting this name rather to contest the claims of their Brahminical opponents to be solely in possession of real canonical works[5] than to imitate the style and modes of expression of the Brahminical *sūtra*-literature.

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[1] Above p. 1 sq.

[2] The usage of the commentaries, however, seems to be to call the verses of the original text simply *sūtra*, and the verses derived from the Niryukti *gāthā*.

[3] Cp. Speyer Studies about the Kathās. p. 9

[4] Cp. Burnouf Introduction, pp. 36, 43, 51.

[5] Cp. the name *aṅga* and the four *veda's* of the Digambaras, as well as the sagacious remark of Jacobi SBPrAW. 1912, p 843 n. 1.

If, consequently, *mūlasūtra* may be understood in this way, the same remark, of course, applies to the term *sūtra* affixed to the title of our work, *Uttarādhyayana* But even this name is subject to some doubt as to its true meaning The commentary of the Nandī[1] says *etāṃ adhyayanāṃ nigamanam sarveṣām adhyayanānām | pradhānatve 'pi rūḍhyāmūṃ evottarādhyayanaśabdavācyatvena prasiddhāni*, and consequently implies that *uttara* is to be taken here to mean simply 'best, most excellent'[2] But this may rightly be at once called in question for the reason that *uttara* seldom, if ever, occurs in this sense in titles of books On the other hand *Uttarakāṇḍa* (Rām VII), *Uttarakhaṇḍa* (last books of the Padma- and Śiva-Purāṇa's), *Uttaragrantha*[3], *Uttaratantra*, *Uttaratāpanīya*, *Uttaravallī* (Kathop) &c, are more or less well-known titles of parts of works where *uttara* always means 'later, last'. Consequently, the most probable conclusion would certainly be that *Uttarādhyayana* means 'the last chapters'[4]. Here the tradition of the Jains themselves — mentioned already by Weber Ind Stud XVII, 43 — may help us to explain the real sense of this title· for the *Jinacaritra* of the KS § 147 tells us that Mahāvīra died after having recited during his last *pajjūsan* 'the fifty-five chapters concerning the result of bad actions' (*panapannam ajjhayanāim pāvaphalavivāgāim*) and 'the thirty-six unasked questions' (*chattīsam .. aputthavāgaranāim*) The last ones are stated by the scholiast (Kalpalatā, Jacobi KS p 114) to be identical with the *Uttarādhyayana*, and I think this may be fairly correct, as there seems to be no other book in the canon to which the thirty-six chapters and the title 'the unasked questions' might be applied. As to this title, I have seen no explanation of it, but I conceive that it is to be understood in the following way· it is well known that quite a number of the scriptures belonging to the canon begin with questions, said to be put by Jambu to Sudharman (cp. e g aṅga V ff.), such texts may well have been entitled *puṭṭha-vāgaraṇāim* (= *pṛṣṭa-vyākaraṇāni*), but there is no trace of anything like that

[1] Cp. Weber Ind. Stud. XVII, 13 n. 4.

[2] The commentators on Uttar. XXXVI, 267 are of the same opinion

[3] Cp Colebrooke Misc. Ess. I, 308 and BR. s. v.

[4] This seems also to be the opinion of Jacobi SBE. XLV, p. 232 n. 1.

in our text[1]. Consequently, as it contains in every chapter an exposition of some question belonging to the doctrine or an old legend chosen to illustrate such topics, it may very well have been called an '(exposition of) unasked questions'

That the Uttarādhyayana contains the words of Mahāvīra himself is certainly the conclusion to be drawn from the text itself, as we have several passages[2] where the Prophet of the Jain creed is expressly stated to be the author of certain parts of it; and the very last verse (XXVI, 267) runs thus:

ii pāukare buddhe Nāyae parinivvue |
chattīsa uttarajjhāe bhavasiddhīyasammae ||

i e ''the enlightened and liberated Jñātṛ(putra) has delivered the thirty-six lectures of the Uttarādhyayana, which the pious approve of'[3] There is, of course, nothing that could demonstrate the truth of these statements[4], and we can scarcely be sure of having here — any more than in other canonical works — any single word spoken by the Prophet himself However, we may easily subscribe to the opinion put forward by Weber Ind Stud. XVII, 44 that some parts at least of our text make the impression of their being of a venerable age — one might almost say of belonging to the very oldest parts of the canon But of these points I shall speak later on

Before I go further, I must remark that some doubt also attaches to the term *isibhāsiyāim* (*ṛṣibhāṣitāni*), which seems to denote a certain work of the canon not existing now — at least not with this title — but which in many canonical and other passages is referred to as identical to our text[5] But as this work is said to have

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[1] The second, sixteenth and twenty-ninth chapters — all of which begin in prose — contain some few introductory words supposed to be addressed by Sudharman to Jambu (*suyam me āusam tena bhagavayā evam-akkhāyam* = *śrutam mayāyuṣmams tena bhagavatā evam ākhyātam*). but there is no sort of question preceding them.

[2] E. g the introductions of chapters II, XVI and XXIX (see the preceding note) or the remarks at the end of chapter VI.

[3] SBE. XLV, p. 232.

[4] At least one chapter of our text, viz. the eighth, is expressly stated not to contain the words of Mahāvīra, but those of Kapila. Even the Niryukti v. 4 says that the text contains *Jinabhāsiyā* (= *Jinabhāṣitāni*) and *patteyabuddhasamvāyā* (= *pratyekabuddhasaṃvādāḥ*)

[5] Cp. Weber Ind. Stud. XVI passim.

contained either fifty or forty-four chapters, it certainly cannot be identical with the *Uttarādhyayana*, which can hardly have ever contained more than thirty-six chapters. The work in question is stated elsewhere to be the same text as the *devendrastava's* 'the praises of the kings[1] of the gods'[2], and on the whole there seems to be no certain tradition concerning the *isibhāsiyāiṃ*, which were probably obsolete already in the time of Haribhadra[3] It seems to me that this question can scarcely be solved with the help only of the sources at present available, neither can it be of any special importance for the solution of questions concerning the origin of our text Accordingly I take no further notice of it here

The Uttarādhyayana consists of thirty-six chapters of widely differing length[4], and is in its main part metrical Only chapter XXIX, the introductions of chapters II and XVI and some few lines at the end of chapter VI are in prose, the metrical portion contains something like 1,643 verses[5] To begin with the names of the chapters, they are enumerated in the following way in the Niryukti vv 13—17[6]

vinayasuyam ca parīsaha-cauramgijjam asamkhayam ceva |
akāmamaranam niyaṇṭhijjam urabbham kavilijjam ca || 13 ||
namipavvajjā dumapattayam ca bahusuyapujjam taheva hariesam |
cittasambhūya-usuyārijjam sabhikkhuyam samāhiṭṭhānam ca || 14 ||
pāvasamanijjam taha samjaijjam miyacariyā-niyaṇṭhijjam |
samuddapālijjam rahanemijjam kesigoyamijjam ca || 15 ||
samiīo jannaijjam samāyārī khalumka-mokkhagaī |
appamādo tavamaggo caranavihi-samāhiṭṭhānam ca || 16 ||
kammapagaḍī lesa bodhavve khalu anagāramagge ya |
jīvājīvavibhattī chattīsam uttarajjhayaṇā || 17 ||

i e 'the discipline' and the 'troubles', the 'four requisites', and

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[1] Cp Umāsvāti *Tattvārthas* IV, 6 (ZDMG. 60, 317 sq).

[2] Cp. Weber Ind Stud XVII Index, s v. *devendrastava*

[3] Cp Weber Ind. Stud. XVII, 43.

[4] The longest one is chapter XXXVI with 267 verses, the shortest chapter IV with 13 verses.

[5] There are some spurious, or at least dubious, verses which have been included in the computation.

[6] The text is from the Berlin MS. 706, fol. 402ᵃ ff. (about which more will be found below).

also 'impurity'; 'death against one's will', the 'ascetic'[1], the 'parable of the ram' and the 'verses of Kapila' (13),

the '*pravrajyā* of Nami' and the 'leaf of the tree', the 'praise of the very learned' and even the '(story of) Harikeśa'; 'Citta and Sambhūta', 'Usuyāra', the 'true monk' and the 'conditions of perfect chastity' (14);

the 'bad ascetic', the 'story of Sañjaya', the 'life of Mṛgā-(putra)', the '(true) ascetic', the 'story of Samudrapāla', the 'story of Rathanemi' and the 'conversation between Keśi and Gāutama' (15);

the '*Samiti's*', the 'story of the sacrifice', the 'right behaviour', the 'bad bullock', the 'road to deliverance', the 'wakefullness', the 'road of penance', the 'mode of life' and the 'causes of carelessness'[2] (16);

the 'nature of *karman*', the '*leśyā's*' and the very remarkable 'way of the houseless' and the 'enumeration of living and non-living beings' are the thirty-six 'last chapters' (17)

We shall now proceed to examine the content of the different chapters somewhat more closely, and in connection with this investigation to put forward some suggestions concerning their origin, so as to be able further on to deal with the origin and development of the whole text. As this is probably the first inquiry published concerning this topic, I need scarcely remark that my suggestions will no doubt often be found to be of very hypothetical value; they are consequently only set forth with the greatest reserve

The commentators always seek to make clear the general plan of arrangement followed through the whole work; when such and such a topic has been treated of in the first chapter, such and such a one that is in an indissoluble connection therewith must be treated of in the second and so on[3]. We can, however, scarcely share

[1] I. e. the 'false ascetic' (*khuḍḍāganiyanṭhijjam*); chapter XX is the *mahāniyanṭhijjam*.

[2] That *samāhiṭṭhānaṃ* is here simply a scribal error for *pamāyaṭṭhānam* is shown by the end of v. 25: *battīse pamāyaṭṭhāṇāim* '(and) in the thirty-second the causes of carelessness'.

[3] This is, as far as I understand, the opinion of the commentators concerning the whole of the Siddhānta, which, of course, represents to the Śvetāmbara the words of Mahāvīra himself, and must consequently be a logically arranged chain of expositions on the topics of the creed. But to modern eyes it is often difficult or impossible to

their view of the matter; for it is often quite apparent that one chapter does not stand in the slightest logical connection with the foregoing or the following one, and to anybody who has obtained even a superficial knowledge of our text, it must be absolutely clear that we have here matters collected from very different sources, and connected with each other only by being put inside the same frame. Jacobi SBE. XLV, p. xxxix ff. already pointed out the variety of matters treated in our work and the differences of the method and style in which these matters are dealt with, facts which must clearly exclude the thought of the *Uttarādhyayana* being the work of one single author.

But if there can scarcely be said to exist such a strict plan of arrangement as the commentators suggest, it is certainly possible to divide the different chapters from each other on quite other grounds, and to find in their arrangement at least the traces of a certain plan — though an unconscious one. For in the *Uttarādhyayana*, as well, as in other old Jain texts, we have lectures of very different content According to the opinion of the old authorities summarized by Jacobi[1] the aim of our text is 'to instruct a young monk in his principal duties, to commend an ascetic life by precepts and examples, to warn him against the dangers in his spiritual career, and to give some theoretical information' This intention is moreover clearly reflected in the contents of the different chapters, as I shall now try to make clear by a short investigation

The last amongst the different aims of our text is 'to give some theoretical information'. The really old texts of the Jain canon — e. g. the *Ācārāṅga*, the *Sūtrakṛtāṅga* and our text — seldom give real theological or philosophical explanations in the style of the later — mostly prose — parts of the canon But in the *Uttarādhyayana* there are several chapters which contain merely dogmatical questions, and which may consequently be said only to give theoretical information. These are the following:

XXIV. *Samiio* (the *Samiti's*)
XXVI. *Samāyārī* (correct behaviour)
XXVIII. *Mokkhamaggagaī* (the road to final deliverance)

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detect the connection of the different works or even of the parts or chapters in one single work.

[1] SBE. XLV, p. xxxix

XXIX. *Samattaparakkame* (the exertion in righteousness), also called *appamādo* (wakefulness)
XXX. *Tavamaggo* (the road of penance)
XXXI *Caranavihī* (mode of life)
XXXIII. *Kammapayaḍī* (the nature of *karman*)
XXXIV. *Lesajjhayanam* (the lecture on the *leśyā's*)
XXXVI. *Jīvājīvavibhattī* (the classification of living and non-living beings).

Moreover, the prose introductions to the second and sixteenth chapters are of a more dogmatic appearance than the following verses and are probably later additions[1]. All these nine chapters — or rather ten, if we count in the prose part of chapter XVI — only treat pure matters of doctrine, and make use of such dogmatical terms as are also found in the later canonical works, and in treatises of theological and philosophical authors not belonging to the canon, such as for instance Umāsvāti's *Tattvārthasūtra* Nevertheless, they do not in all points quite coincide with the later dogmatic works; I have pointed out in my commentary some passages where Umāsvāti certainly takes up a different position from that of our text Nor is the exposition of doctrinal items always as strictly logical as in the later treatises — a state of things certainly to be expected in these old versified lectures

It must certainly be quite obvious to any reader of our text that all the chapters dealing with purely theoretical matters — except the first part of chapter XVI — are to be found collected in the final part of the work, although they do not form a continuous series but are interrupted here and there by lectures of different content But of these chapters really only one, viz. XXV 'The story of the sacrifice', is certainly a piece of ancient poetry, as it contains a few, but very remarkable parallels to that old Buddhist

[1] Concerning the second chapter this suggestion may certainly be quite correct, as the first verse apparently is meant to be the introduction of the chapter and has nothing to do with the foregoing prose passage This may have been added at a later time only to give same sort of indication of the contents of the following verses As for the sixteenth chapter, I am not quite sure of the correctness of my suggestion; it rather looks as if two independent pieces — one in prose and one in verse — dealing with the same subject, had been here put together.

text, the *Sutta Nipāta*, and moreover in its whole composition reminds us of chapter XII-XXVII 'The bad bullocks' is a short parable in old-fashioned style, and ascribed to Garga, probably a celebrity in the ancient Jain church; XXXII 'The causes of carelessness' is of a general religious content, but has been largely interspersed with a number of monotonous repetitions of a dogmatical tenor; and finally XXXV 'The houseless monk' deals in a very superficial way with the life of an ascetic, just in the same style as the chapters in the former part of our text. With the exception of these four lectures, the latter part of the Uttarādhyayana, from chapter XXIV to the end, consists of chapters of purely dogmatical content

If we remember this fact, and moreover take into consideration that, although there occur in the other parts of our text certain terms belonging to the dogmatical language, these are always or nearly always of a less complicated character and certainly belong to the oldest set of dogmatical exposition — such as e g *samiti*, *gupti* &c — while we find in the purely theoretical lectures quite a number of those difficult and complicated topics that constitute the main part of the later scientific dogmatics, treated in a very learned language; and farther that, while in the parts of our work standing outside these nine lectures I have not been able to find any single reference to other canonical works or even to the existence of a Jain canon, there are within these theoretical lectures a number of passages referring to the canon and even to works belonging to it, which may be of a somewhat late date[1] — if, I say, we consider all these facts, we may perhaps feel prepared to draw the following conclusion:

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[1] The passages in question are: XXIV, 3, which mentions the twelve aṅgas; XXVIII, 21, mentioning the aṅga's and the *bāhira's* (cp. SBE. XLV, p. 155 n 2), and 23 referring to the eleven aṅga's, the *prakīrṇa's* and the *dṛṣṭivāda*; XXXI, 13 and 16, mentioning the sixteen lectures of Sūtrakṛtāṅga I and the twenty-three lectures of the whole of this work; XXXI, 14, which mentions the nineteen chapters of the first *śrutaskandha* of aṅga VI; XXXI, 17, referring to the twenty-six chapters of the Daśāśrutaskandha, Bṛhatkalpa and Vyavahāra; and finally XXXI, 18, which speaks of the twenty-eight lectures of the Prakalpa, i. e. the Ācārāṅga. The reference to the twelve aṅga's or to the eleven aṅga's and the *dṛṣṭivāda* are, of course, of no special importance, as this is common all through the canon; but as

The *Uttarādhyayana* is not the work of one single author, but is a collection of materials differing in age and derived from different sources. It was perhaps in its original contents more like the old Buddhist works, the *Dhammapada* and the *Sutta Nipāta*[1]. At the beginning it probably did not contain

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for the *prakīrṇa's* it is more difficult to judge of their being mentioned here. One might possibly suggest that the *prakīrṇa's* might mean the same texts that are elsewhere styled as *anaṅgapraviṣṭa's*, but this is, of course, impossible here, as the *bāhira's*, which are apparently identical with those texts, are mentioned two verses above. That the present set of *prakīrna's* should be intended is also scarcely possible, as many of these texts most clearly belong to the very latest period of canonical scriptures. But Weber Ind. Stud. XVI, 427 ff. gives other lists of *prakīrna's* from different sources, amongst which are included the *Nandī*, the *Anuyogadvārasūtra* and a number of other treatises not now belonging to the *prakīrṇa's*, and it is perhaps possible that such scriptures of a certain age, the position of which in the canon is somewhat doubtful, may be meant here. The number of lectures in the *Sūtrakṛtāṅga* mentioned here coincides with the number known already to the author of aṅga 4, and likewise the first *Śrutaskandha* of aṅga 6 seems always to have contained nineteen chapters Reference to the three texts *Daśāśrutaskandha*, *Bṛhatkalpa* and *Vyavahāra* taken as a unit is given by Weber Ind Stud XVI, 447, 449 from the Āvaśyaka niryukti XVI, 199, but not from any older texts of the canon. The mention of the twenty-eight lectures of the *Prakalpa* (Ācāra) in XXXI, 18 looks much older; for at present aṅga 1 has only twenty-four chapters, and although all the authorities assign to it one chapter more, viz. the *Mahāparinnā* (Ācāra I, 7, cp. Weber Ind. Stud XVI, 251 sq; Jacobi SBE. XXII, p. XLIX sq.; Schubring Āyār. p. 49 sq.), this only gives twenty-five. The only possible solution of this problem is that at the time when the verse in question was composed the *Niśīha* (now the first *chedasūtra*) with its three parts: *ugghāiya*, *aṇugghāiya* and *ārovaṇā* (Āvaś niry. XVI, 114; Weber Ind. Stud. XVI, 255 n.) formed part of the first aṅga, as seems also to appear from aṅga 4 § 25 and other sources (cp Weber Ind Stud. XVI, 453 sq.). However, this is not necessarily a proof of the great age of our verse, as it is also possible that it only gives traditional matter, and moreover we do not know at what time the *niśīha* was really separated from the first aṅga. After all, it is the mention of canonical texts in this part of the *Uttarādhyayana* that makes the difference between it and the other chapters, not the texts that are referred to or the way in which they are mentioned.

[1] I shall deal further with this topic later on.

any matter of a purely dogmatical nature, but only lectures of a general religious content, together with some legends calculated to illustrate the excellency of ascetic life and the great power acquired by its followers[1]. By and by, probably during a period of time when these old works began more frequently to become the objects of scientific interpretation according to the strict principles of dogmatics, philosophy and of scholarly teaching, there was felt a need of adding to them some expositions on doctrinal matters of a more scientific character. Consequently, our text was increased by, one might well say, a later part, consisting of these nine chapters dealing with purely theoretical matters and of apparently rather late date; they were perhaps not all added at the same time as they do not form an uninterrupted series, but were presumably collected from different sources and at various times. I do not venture to judge of the style and language of these chapters, as it is really difficult to form an opinion in such matters concerning this sort of literature — to call it poetry would scarcely be correct. However, it appears to me that the rather scanty supply of words outside the purely dogmatical language, the frequent recurrence of the same expressions, and the sometimes endless repetition of verses which differ from each other only by the alteration of one single word, and the often very bad metre &c, are points in favour of assuming a single authorship of all these dogmatical chapters. And, if we take into consideration the references to canonical works discussed above, which seem partly to point to a rather late period, we may perhaps suggest that these parts of our text were added at a time when the canon of the Śvetāmbara's had already gone through a long period of development. This suggestion is, however, to some degree invalidated by the facts that aṅga 4 § 36 enumerates the thirty-six chapters of our text with only slight deviations from the present state, and that the KS § 147 speaks of 'the thirty-six unasked questions' recited by Mahāvīra during his last *pajjūsan*. However,

[1] The examples from the old legends and mythology have always been used in India with great predilection in all sorts of religious, moral, philosophical &c. works, in order to illustrate the rules of faith and conduct given in them. Even a work preaching such secular wisdom as the Kāutilīya makes frequent use of this method, cp. Jacobi SBBAW. 1911, p. 968 ff.; Charpentier WZKM. XXVIII, 211 ff.

we do not know the age of either of these passages; so much only seems to be certain, that the enumerations of the aṅga's 3 and 4 must be of a later date than the oldest set of canonical scriptures to which some parts of our text do certainly belong. As for the KS, part of it has taken its materials from Āyār II, 15, a text which goes back only as far as the time of Mahāvīra's attaining the Jinahood. To what degree the passage quoted here rests on really old tradition it is scarcely possible for us to decide, but it may well be of later date. After all, I do not feel so far convinced by these passages as to give up my suggestion that the Uttarādhyayana may originally have contained a smaller number of lectures, consisting exclusively of old religious and legendary poetry, and that the chapters dealing with purely dogmatical matters are the work of one single author, having been added at a time when the whole bulk of canonical literature already existed, although perhaps — or rather, certainly — not quite in its present shape

I shall now proceed to take a short survey of the lectures which I look upon as forming the really old and original part of our text

These chapters may roughly be divided into such as contain only legendary matter, and such as are of a general religious or moral content, amongst which I also include some chapters that may correctly be styled parables, viz ch. VIII 'The parable of the ram', ch X 'The leaf of the tree' and ch XXVII 'The wicked bullocks'. Amongst these lectures are also included the eighth chapter, which is — with the exception of ch XXVII — the only one in the whole text of which it is directly stated that it was not recited by Mahāvīra — 'The verses of Kapila'[1]

There is scarcely much to be said in a short survey concerning the chapters of religious and moral character, although they may be of the greatest interest both to the student of religions and to the philologist Whosoever has read the old Buddhist collections of religious and moral stanzas, the Dhammapada and the Sutta Nipāta, will be well acquainted with the style and mode of expression that pervades also these parts of our text. There are certainly in these old preachings verses which could only be found in a purely Jain text — nobody will deny this simple fact, but, if one takes a chapter amongst the others and reads it carefully

[1] Concerning Kapila cp. the commentary on ch VIII infra.

through, one will certainly feel convinced that few, and in certain chapters not one single verse, might not just as well have been read in the Sutta Nipāta or in some other old Buddhist text. Perhaps the words differ somewhat, but the spirit is mainly the same. And we might go one step further· these religious sentences and moral maxims, which seem always to have been very popular amongst the Hindus, are certainly not the sole possession of the Jains and Buddhists; their Brahminical opponents, whom they have sometimes deeply loathed and detested, might equally well claim the honour of having been the authors of a great part of this old religious and moral poetry, the only aim of which was to inculcate the principles of meditation on the highest things and of a life spent in chastity and friendship towards all created beings, notwithstanding different opinions concerning dogmatical and philosophical matters It would certainly be as incorrect to deny the connection between Brahminical and heterodox India here as in other matters, e. g in the question concerning ascetic rules[1] &c

I shall not add any further remarks upon these lectures here; what I have found especially remarkable in each one of them will be duly treated in the commentary I shall only say that, while I am inclined to consider the dogmatical chapters dealt with above as the work of one single, and probably a rather late, author, I cannot, of course, take up the same point of view as regards the earlier original part. Not accepting the Jain tradition that the whole work, and consequently also these lectures, contains the words of Mahāvīra himself[2], one may suggest with probability that this old poetry is not the work of any one individual author at all, but was developed gradually in the religious community of monks and pious laymen To a considerable extent they consist of stanzas of a general religious and moral content, that have been current from time immemorial amongst the ascetic communities of India; and Brahminical ascetics, as well as Buddhist and Jain monks, have drawn from this inexhaustible source the main materials for their poetry, materials that were then somewhat differently worked out amongst the adherents of different creeds This

[1] Cp. Jacobi SBE. XXII, p. xxiv ff.

[2] According to another well-known tradition, the whole canon draws its origin from Ṛṣabha, the first *Tīrthaṃkara*.

is certainly the reason why this old religious poetry is perhaps different in words, but alike in spirit and general modes of expression, whether we find it amongst Brahmins, Jains or Buddhists.

There is still another part of our text to be dealt with, viz. the legendary chapters, which are the following:

IX.	Pravrajyā of King Nami	XX	The great duty of the Nirgranthas
XII.	Harikeśa	XXI.	Samudrapāla
XIII.	Citra and Sambhūta	XXII	Rathanemi
XIV.	Iṣukāra	XXIII.	Keśi and Gāutama
XVIII.	Sañjaya	XXV.	The story of the sacrifice,
XIX.	Mṛgāputra		

altogether eleven chapters. Parts of these chapters contain old legends, which are also to be found in the sacred or profane texts of the Brahmins and Buddhists, and which belong to the art of poetry that Winternitz[1] has aptly called »asketendichtung» (ascetic poetry), again, parts of them are certainly Jain in their origin, and may belong to the old set of religious legends of that church.

To the former division belong the following lectures: IX Pravrajyā of king Nami, XII Harikeśa, XIII Citra and Sambhūta, XIV Isukāra and XXII Rathanemi, which forms an episode belonging to the cycle of tales that group themselves around the story of Kṛṣṇa and of the great saint Aristanemi[2].

I may very suitably refer the reader to the literature concerning these legends that has already been published, mainly by Leumann and myself, and that will be duly referred to in the commentary. From these discussions it appears clear that: 1) the story of king Nami belongs to a vast cycle of legends concerning the four *pratyekabuddha's*, four kingly saints very famous amongst the Jains and Buddhists, and to some degree known even to the Brahmins, in the verses it contains certain striking cases of coincidence with stanzas occurring in the old Buddhist poetry of the Jātaka &c.; 2) the legend of Harikeśa, the holy man of low caste, bears an exact resemblance to the *Mātaṅgajātaka* (Jātaka

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[1] Geschichte der indischen Litteratur I, p. 267 and passim.

[2] In the eighteenth chapter (Sañjaya) there are references to a great many legends of Jain saints, partly known also from other sources.

497), with the gāthā's of which the oldest and most important verses of our text show a very close coincidence; it is quite apparent that they are copied, independent of each other, from some piece of old poetry, which formed a most striking example of that ascetic literature in which the Brahminical claims to spiritual superiority were most violently attacked; 3) the chapters concerning Citra and Sambhūta (XIII) and Iṣukāra (XIV) belong, as shown by Leumann's excellent researches, to the great cycle of tales of king Brahmadatta; they form really remarkable parallels to the Jātaka's 498 and 509 (the *Citta-Sambhūta°* and *Hatthipāla-jātaka*), the main verses of which are found with very slight alterations in our texts. It is certainly a very remarkable fact that we find the same order of tales prevailing both in the Jain and in the Buddhist records, viz Uttarādhyayana 12—13—14 and Jātaka 497—498—509[1]; 4) in the chapter called Rathanemi (XXII) and in the tale accompanying it, preserved in the commentary of Devendra[2], we can easily recognise persons and even legendary matter elsewhere known from the history of Kṛsna, preserved in the Brahminical scriptures

Moreover, chapter XVIII, vv. 34—51, contains a series of examples from the legend, relating how kings in old times renounced their power and worldly pleasures and turned monks. Most of these are specially Jain saints, not known from other literature, but we also find such famous names as Bharata and Sagara, and even the four *pratyekabuddha's* mentioned above. Moreover, two kings are mentioned who are said to have been contemporaries of Mahāvīra, viz Daśārṇabhadra and Ud(d)āyaṇa of Sāuvīra, the latter has probably been confused with his namesake, the famous Udayana of Vatsa, husband of Vāsavadattā and the hero of many famous Sanskrit plays

The remaining chapters of legendary content are purely Jain in character, as the holy men spoken of there are not known from any other branch of Indian literature But although these chapters, viz (XVIII), XIX, XX, XXI, XXIII and XXV, do not from a literary point of view present the same great interest as the lectures to which we have outside parallels, there are also in

[1] Cp. ZDMG. 63, 182.
[2] Edited and translated in ZDMG. 64, 397 ff.

them a great many matters which may really lay claim to our vivid interest. The description (in XIX) of the tortures which are to be endured in the hells shows many interesting resemblances with other descriptions of the same sort — a topic not at all uncommon in Indian literature, as may be seen from the collections made by Scherman[1]. In XX we have an interesting account of the meeting between King Śreṇika of Magadha (the Bimbisāra of the Buddhists) and a young ascetic, the son of a wealthy man at Kāuśāmbī; the introductory situation in this chapter reminds me to a certain degree of the *Pabbajjāsutta* (Sutta Nipāta III, 1), where the first meeting between Buddha and Bimbisāra is described The twenty-third chapter contains an interesting description of the meeting between Keśin, a follower of Pārśva, and Gāutama, a disciple of Mahāvīra, and of their discussion on various points of the creed I feel convinced that there is preserved in this lecture a kernel of real old tradition concerning the differences in opinion between the two ancient divisions of the church, the followers of Pārśva, who seem to have kept a somewhat less severe rule of asceticism, and those of Mahāvīra[2] As we possess, in fact, extremely scanty information concerning the conditions prevalent during the oldest periods in the history of the Jain church, this text may really be valuable as a species of historical document[3] Finally, in the twenty-fifth chapter we have again a piece of ascetic poetry with its marked opposition to the Brahmins. The situation reminds us of that described in the introductory verses of the story of Harikeśa, and there are stanzas in this chapter which show some resemblance to those found in the Sutta Nipāta and the Dhammapada[4]

From a literary point of view it may certainly be suggested, that the chapters treating of legendary matters, to which close parallels are found in other literature, are the very oldest texts incorporated in the Uttarādhyayana. It is wholly indubitable that e. g. the chapters XII—XIV contain a certain number of verses which may be shown, by comparison with such as are found in

[1] Visionsliteratur p 1 ff.; cp. Charpentier, Paccekabuddhageschichten, I, p. 12 ff.

[2] Cp. the conclusions drawn by Jacobi in SBE. XLV, p. 119, n. 2, 3.

[3] Cp. Cambridge History of India, vol. I, ch VI.

[4] Cp. WZKM. XXIV, 64 ff.

non-Jain sources, to have been taken over with scarcely any alterations from an older stock of literature. But it is also beyond doubt that these old pieces of poetry have been interspersed with numerous verses, to which parallels are not to be found, and which are consequently of purely Jain fabrication. These latter have apparently been added by the poet or redactor, who incorporated in the Jain canonical writings these ancient remnants of ascetic poetry, which do not belong to any particular sect. To these were afterwards added a set of legends of Jain composition, dealing with the lives or teachings of especially Jain saints, but containing nevertheless many interesting pieces of old tradition and information regarding legendary matters. It is characteristic that, while in the old legends we find only purely mythical persons, in these later chapters we meet — at least sometimes — with persons belonging to the age of Mahāvīra himself, e g king Śreṇika or the disciples Keśin and Gāutama Just as amongst the Buddhists, we find in the old Jātaka's only figures belonging to myth and legend, while in the later Avadāna's, as in the whole canonical Sutta-literature, there is nearly always mention of persons belonging to the lifetime of Buddha himself. But this somewhat later legendary poetry was certainly to a great extent moulded on patterns extant in the chapters belonging to the real old ascetic poems

To this legendary material were then attached the texts already spoken of, which are of a purely religious and moral content or give parables illustrating various features of the creed or the law. It has already been mentioned that these parts of our text are also certainly of a considerable age, and that the main part of their contents has not exclusively Jain features, but might as well belong to the old sententious poetry of any sect. But these general sayings and maxims have, of course, been interspersed, like the old legends, with verses of purely Jain structure In this way there came into existence a collection of several chapters, consisting of religious or moral preachings mixed with parables and legends, serving to illustrate the general maxims of the creed, viz. the vows of *ahimsā*, chastity, abstention from holding property, truth &c. How old this primary Uttarādhyayana may have been it is, of course, impossible to say, the more so as it is scarcely credible that one single author should have brought the whole

of the collection together; but the tradition that a regular canon was compiled as early as the Council of Pāṭaliputra (about 300 B. C.) has been referred to above (p. 8 ff.) as not being open to much doubt, and we may well suggest that the Uttarādhyayana, which bears in its main parts every mark of being of a venerable age, really formed part of this old canon. That the chapters at the end of our text, dealing with purely dogmatical topics, have been added at a later time, and are possibly the work of one single author has already been pointed out above (cp p 41) At what time this addition was made is also quite beyond the scope of our investigation; but it seems at least probable that the main texts of the canon already existed in their present shape before the final redaction of the canon at the Council of Valabhī (probably in 526 A D)[1]

This is in short the view which I have been able to arrive at concerning the origin and developement of our text. Owing to the scanty historical information concerning the history of the canon in its first period, the results are, of course, very vague Nor do any distinct ideas suggest themselves to me from the internal evidence of the text; and I may consequently leave the text itself now in order to take a short survey of the commentaries and explanatory literature on the Uttarādhyayana that I know of

The oldest set of commentarial works seem always to be represented by the class of scriptures called *niryukti* (. *nijjutti*) The etymological explanation of this word is open to some doubt, as we do not find the title *niryukti* used outside the Jain literature, nor does the verbal compound *nir-yuj-* furnish us with any plausible derivation Weber[2] consequently suggested that *niryukti* must be a mistake for *nirukti*, but I scarcely feel convinced by this explanation, however, I am unable to give a more plausible one One may agree that the Prakrit form of this word, *nijjutti*, was the older, the whole of this literature being written in Prakrit, but it is scarcely possible to identify *nijjutti* with any other Sanskrit word but this same *niryukti*, and so I am afraid we must stop at a non liquet

The *Uttarādhyayananiryukti* contains somewhat less than 600 verses, and is, of course, written wholly in Prakrit, more exactly

[1] Cp p. 15 sq above.
[2] Ind Stud. XVII, 57, n 2

in the dialect styled by the grammarians Jain Māhārāṣṭrī. There are frequent forms which are more or less uncorrect from a grammatical point of view — e g. the use of crude forms instead of nominatives &c. — and there is certainly also more than one slip in the metre. It is written in *āryā*, and the verses are always styled *gāthā* (or sometimes *dvāragāthā*) in opposition to the verses of the original text, which are called *sūtra*. The *niryukti* does not, as far as I can find, itself name its author; but there is a tradition preserved in other works of which we shall now take a short survey.

Weber Ind Stud XVII, 57 has quoted some verses from the Āvaśyaka-niryukti II, 1 ff., where the (not named) author tells us that he had written ten *niryukti's* on different works belonging to the canon, viz the *Ācārāṅga*, the *Sūtrakṛtāṅga*, the *Sūryaprajñapti*, the *Daśāśrutaskandha*, *Kalpa* and *Vyavahāra*, the *Āvaśyaka*, the *Daśavaikālika*, the *Uttarādhyayana* and the *Ṛṣibhāṣita* This passage is confronted by Weber with some verses from the *vṛtti* on Dharmaghoṣa's Ṛṣimaṇḍalasūtra[1], where these same ten *niryukti's* are enumerated and ascribed to the famous Bhadrabāhu, the pontiff of the Jain church, who died 170 A V. (= 297 B C.) and is said to have been the last *śrutakevalin*. Now the Ṛṣimaṇḍalasūtra itself, in v. 67[2], tells us that Bhadrabāhu had »extracted» the *Daśā*, *Kalpa* and *Vyavahāra* from the ninth *pūrva* (the *paccakkhāṇappavāya*), and he is consequently looked upon as the author — or at least redactor — both of canonical works and of commentaries on the same I have already above (p. 24 sq.) pointed to this tradition, because I think that it may really contain some truth, viz. to the extent of the oldest set of commentaries being perhaps of a far greater age than modern scholars are generally disposed to believe. In this special case, however, the suggestion concerning the authorship of Bhadrabāhu must decidedly be false, if only for the reason that v 97 of the *niryukti* alludes to a story of four disciples of Bhadrabāhu and the circumstances at their death[3] Further the stories of Śakatāla and Sthūlabhadra, alluded

[1] Quoted by Jacobi KS. p. 12 (J. has the form *Kalaka*?).

[2] Quoted by Jacobi KS. p. 11.

[3] Cp. the note on Uttar. II, 7 in my commentary. According to the tradition Bhadrabāhu really had four disciples, Godāsa, Agnidatta, Janadatta and Somadatta (Jacobi KS. p. 11).

to in vv. 106 ff.[1], could scarcely originate from Bhadrabâhu, although they are stated to have occurred during the reign of the last Nanda For Sthûlabhadra, the successor of Bhadrabâhu, could certainly not have been styled by his far older predecessor *bhagavaṃ Thûlabhaddo* (v 110). There may be in the *niryukti* other details too that point to the same fact, but these already mentioned are quite sufficient to prove that Bhadrabâhu cannot be its author.

Though, then, we are ignorant of the real author of our *niryukti*, we may at least believe it to be of a respectable age. There are certainly no events referred to in this text that could imply its having been composed in the period after the Council of Valabhī[2] And, if we take into consideration that the report of Bhadrabāhu's authorship of the ten *niryukti's* may contain so much of the truth, that all these scriptures were composed nearly at the same time, we may well conclude that our *niryukti* is contemporary with the Āvaśyaka-niryukti, which may, again, be of a considerable age, as it seems to have totally supplanted the original Āvaśyaka-text

However, old as these *niryukti s* are, they certainly do not represent the very first set of Jain commentatorial literature This is proved even by internal evidence. For the most important aim of the *niryukti's* is apparently to give a sort of register of the legends and tales which are used to illustrate the religious sentences and moral or disciplinary rules given in the canonical text But these tales are generally given in a form that makes them absolutely unintelligible without the support of some more extensive commentary To take an example it would perhaps be possible to understand without the help of a commentary the *niryukti* on chapter XIV (vv 407 ff., quoted by Leumann WZKM VI, p 16), although the information given there is very scanty; but there is an absolute impossibility of understanding even a single word of the long lists of names of persons and localities enumerated e g in the *niryukti* in chapters II or XIII (v. 95 ff. and 375 ff) and elsewhere From this it must appear with absolute clearness, that the *niryukti* is in its main parts only a sort of index. a collection of versus memoriales, meant to give an

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[1] On Uttar II, 17

[2] Cp the suggestions made by Leumann WZKM. V, p. 115.

abbreviation of an extensive commentary, where all these tales and legends were really told at length. Whether such an old *bhāṣya*, which may probably have been in prose, ever existed in written form, or was handed down only by oral tradition, is beyond the scope of our knowledge, for it is quite apparent that the prose tales have not been preserved in their original form either by Śāntisūri or by Devendra But we may perhaps suggest that in the schools where the different texts were the objects of "scientific" explanation there gradually accumulated a considerable stock of legends and tales, partly borrowed from collections current among the people since time immemorial, partly belonging to the "legenda aurea" of the Jains themselves, and partly perhaps invented quite recently, which then formed a sort of permanent commentary on the holy texts. When afterwards, as the number of texts and even of tales increased, it became almost impossible to keep together in due order all the materials belonging to the comments upon an individual text, a certain number of tales, which were considered to be the most suitable, were probably selected out of the multitude, these selected tales were then put into order, their leading persons and localities and (at least partly) their most important events were picked out and recorded in short verses, giving only the clue to the tale, the episodes of which had then to be filled up by oral tradition These verses were afterwards brought together to form an index, and with them were joined verses of probably later composition and mostly dogmatical contents, meant to form an introduction to the text itself and to the different chapters of it Thus, I think, came into existence the literature of the *niryukti's*, which are, after all, not the oldest, but the oldest existing set of commentaries on the canonical scriptures of the Jains That they are really old is probably also proved by the fact, that they must have arisen at a time when only the most necessary part of the scriptures had been put into written form, and when, consequently, the need of such indexes really existed For a later period these scriptures may for the most part seem to be rather superfluous, as the explanations that they supply are usually too short to be of any use without the help of later commentaries.

If there exists no trace of commentaries previous to the *niryukti*, there are plenty of them belonging to a later date. The

oldest of these must certainly be the *cūrni*, which possibly still exists, although I have not been able to procure any manuscript of it. Like the other texts belonging to the same class, it was written in Prakrit — this is to be seen from occasional short quotations in the later commentaries — and probably in metrical form just as the Niśīthacūrni &c [1] The author of the *cūrni* on our text is anonymous, as far as I have been able to find out, being referred to by Śāntisūri and Devendra only as the *cūrnikāra* or *°kṛt*. How far the explanations were carried in this work I am not able to tell; but it seems apparent that it was from the *cūrni* that the mass of various *pāṭha's* recorded by Śāntisūri were taken [2], as he tells us for instance that the verse Uttar. XIII, 17 was not mentioned in the *cūrni* And the other works of the same class show us with sufficient clearness that they were meant to be a current commentary, explaining every verse of the sūtra

That the text was known to these old commentators in different recensions is quite clear, as Śāntisūri not only gives single words or pairs of words, but also whole verses in quite different versions It is especially interesting that Śāntisūri in his commentary on some verses [3] refers to the *pāṭha* followed by the *Nāgārjunīyāh*, i e the disciples of *Nāgārjuna* [4] This Nāgārjuna was the teacher of *Govinda* and *Bhūyadinna*, who were the teachers of *Lohicca*, his disciple again was *Dūsagani*, the well-known teacher of *Devardhigaṇin kṣamāśramana*, the president of the great Council of Valabhī [5] Now, for reasons which have been explained elsewhere [6], and which seem to me quite sufficient, I assume that the Council of Valabhī was held under the protection of Dhruvasena I in the year 526 A. D ; and we may, consequently, suppose that Nāgārjuna and his immediate followers

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[1] Cp Weber Ind Stud. XVI, 451 sq This *cūrni* was written by Jinadāsa (Schubring Āyār p vii).

[2] Cp Jacobi KS p 25

[3] I, 47, III, 12, VI, 1 and VIII, 1, as far as I have been able to find out

[4] Cp the quotation *Nāgārjunīyās tu paṭhanti* &c. in *Śīlāṅka's ṭīkā* on Sūtrakṛt II, 2, 2 (recorded by Weber Ind Stud. XVI, 265)

[5] Cp Nandī v 39 ff , Āvaś-niry. I, 39 ff. (Weber Ind. Stud. XVII, 5, 7)

[6] Cp. IA 1914, p. 176 f.; above p 15 f

may have flourished somewhere about 350—450 A. D. However, it is not wholly clear how we have to take the special mention of their *pāṭha*; one might think of schismatical differences, but the *pāṭha's* themselves do not suggest anything of that nature, nor does this seem to coincide with the great reverence paid to this teacher in the works mentioned[1] Thus we must probably conclude that Nāgārjuna had founded a special school for interpreting the texts, in other words that we have here a convincing proof of commentatorial activity in a period previous to the council of Valabhī But another suggestion may certainly present itself to us here Why does Śāntisūri tell us particularly what was the *pāṭha* of the *Nāgārjunīyāḥ*? I think the answer must be this· because Nāgārjuna was the *paramparāguru* of Devardhigaṇin, the redactor of the *Siddhānta* In other words. I think there existed at the time of the council of Valabhī a somewhat official text, a "versio vulgata" of the canon, although with a great many *pāṭhāntara's*; these were recorded, or had to some extent already been recorded, by the commentators, but the readings originating from the recension of Nāgārjuna and his disciples were especially mentioned, these belonging to the text current in the school to which the famous redactor of the canon himself belonged

But I leave these suggestions, which may perhaps seem to be a little hazardous So much seems proved that at an early time there existed a literature of commentaries in addition to the *niryukti* and the *cūrṇi* And although the commentaries from which we may take our explanations belong to a period very much later, we may suppose with some degree of probability that they represent an unbroken chain of explanatory tradition, going back to a time perhaps not very much later than that of the origin of the canonical texts themselves We shall now take a short survey of the commentaries known to us, of which it will be in my opinion sufficient to dwell only upon the oldest, that of Śāntisūri and that of Devendragaṇin, as the later ones are all nothing but extracts or rechauffés of them.

Śāntisūri (or *Śāntyācārya*), the author of the great *vṛtti* or *ṭīkā* called the Śiṣyahitā, which is a commentary both on the text of the Uttarādhyayana and on the *niryukti*, gives some

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[1] Cp Weber Ind Stud. XVI, 265

scanty account of himself in the *praśasti* (in seven verses) at the end of his work[1]. According to this[2] he belonged himself to the *Thārāpadragaccha*, which again originated from the *Kāthakarṇānvaya*; this latter had sprung from the *Candrakula*, and the *Candrakula* was a division of the *Vāirī śākhā*, which had sprung from the *Koṭika gaṇa*[3], founded by *Susthita* and *Supratibuddha*, two disciples of the pontiff *Suhastin*[4] His teachers were *Sarvadeva* and *Abhayadeva*, who cannot, of course, have been the famous *Abhayadevasūri*, the *navāṅgavṛttikṛt*, as the latter died saṃv. 1135 or 1139 (= 1079 or 1083 A D), and was consequently somewhat younger than Śāntisūri. For it is reported in Dharmasāgaragaṇin's *Gurvāvalīsūtra*, under *Sarvadeva* No 36, that Śāntisūri, surnamed the *vādivetāla*[5], the author of a commentary on the Uttarādhyayana, died saṃv. 1096 (= 1040 A D)[6], whilst the death of *Abhayadeva* in saṃv. 1135 (*kecit* 1139) is reported to have taken place in the time of *Yaśobhadra* and *Nemicandra*, who were separated from *Sarvadeva* by two generations of teachers, viz *Devasūri* and another *Sarvadevasūri*

Śāntisūri further tells us that there existed at his time several other commentaries (*vṛtti*) on the Uttarādhyayana, but that, nevertheless, he undertook his task at the instigation of *Guṇasena* He wrote his work in Aṇahilapātaka, in a *cāitya* established by *Śāntyamātya*, who was an ornament (*śekhara*) of the *Bhillamāla* family In what year the work was brought to an end is not stated, and so this is all we know of the origin of this the greatest of the preserved commentaries on our text

The *Śiṣyahitā* only seems to exist in a very few manuscripts[7], probably because it was little used, having been superseded by

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[1] In the Berlin-Ms. fol 400 b, published by R G Bhandarkar Report 1883/84, p 440.

[2] Cp. Bhandarkar l c p 129, Weber Catalog II, p 827

[3] Cp. KS Sthavirāv 13 (Jacobi KS. p 81 f.); Bühler WZKM I, 170 ff; III, 237, IV, 318 ff. &c

[4] Cp SBE. XXII, p. 292

[5] An explanation of this epithet is not given.

[6] Cp. Klatt IA XI, 253

[7] I have seen only two Mss of it, viz the Berlin Mss. 703—706 (Weber Catalog II, p. 731 ff.) on palm-leaves, and a paper Ms from the Deccan College, written saṃv 1667 (Bhandarkar Report 1883/84 no 258, p. 277).

the commentary of Devendra. It is a rather large work, the Berlin-Ms. containing 400 leaves of large size with 3—7 lines of text. As far as I can judge, the commentary is an excellent piece of work, especially as regards the purely explanatory matter; each single verse of the *niryukti* — generally constituting the introductory part of the several chapters — as well as of the *sūtra* itself, is duly explained, and it is generally quite possible from the words of the commentary to find out the exact structure of the text followed by Śāntisūri. But not only so, for Śāntisūri diligently collected and embodied in his commentary all the *pāṭhāntara's* and *arthāntara's* known to him; the *pāṭhāntara's* are generally introduced by the words *paṭhanti ca*, *pāṭhāntaraś ca* or *pāṭhāntare tu*[1], and are also explained, at any rate in part Consequently, it seems quite clear that, in working out his commentary, Śāntisūri did not follow only one of his predecessors, but made a selection from all the materials he had available. Whether he also derived from his predecessors his predilection for etymologizing — of course etymologies of the well-known Hindu art, e g. *grasate buddhyādīn guṇān iti grāmaḥ*[2] &c — is unknown to me; it does not appear in the work of his disciple Devendra, and we have perhaps here an individual predilection for grammatical and etymological studies

There is, however, one special feature which forms a most striking difference between the work of Śāntisūri and that of his successor Devendra, similar as the two scriptures are in all other points This difference occurs in the tales incorporated in the commentaries, and has been already noticed by Leumann[3]. As far as I have been able to see, there are relatively few passages in which the same tale does not appear in the works of both authors; but the difference is that, while Devendra gives us for the most part very long and exhaustive stories, of which the best specimens were selected for inclusion in Jacobi's well-known Mahārāṣṭrī-tales, the identical story occupies perhaps in Śāntisūri's work some two or three lines, or at most and only in a very few instances extends to a single page or somewhat more Leumann thinks the reason

[1] The *pāṭha's* belonging to the *Nāgārjunīya's* have been dealt with above, pp. 52 et. seq

[2] Comm. on Uttar. II, 14.

[3] WZKM V, p 113 sq

for this most extraordinary fact is that Devendra in these passages absorbed into his work materials from various other sources, and especially from the fourth part of the *dṛṣṭivāda*, which seems to have been of a legendary and biographical content; consequently, Śāntisūri would here represent the true Uttarādhyayana-tradition, while Devendra has mixed it up with a variety of materials belonging to other parts of the canon

This point of view is probably the correct one. For Devendra himself (Ausg Erz. p, 55, 9—10) — in a passage already pointed out by Leumann — tells us that: *etāni ca caritāni*[1] *yathā pūrvaprabandheṣu dṛṣṭāni tathā likhitāni.* Although it is not quite easy to find out the correct meaning of the word *pūrvaprabandhāḥ*, I assume that Leumann must be right in the main in suggesting that this expression denotes some part or other of the *dṛṣṭivāda* For the *pūrvaprabandhāḥ* can scarcely mean anything but 'commentaries on the *pūrva's*' and, consequently, we may suggest that Devendra has here made use of some old compositions containing tales and legends, meant to illustrate some tenets of the oldest part of the canon In connection with this we may perhaps remember that the second chapter of our text, where quite a number of tales are preserved both by Śāntisūri and Devendra, is said to have been itself extracted from a certain part of the *pūrva's* But this is perhaps of little importance What seems certain is that Devendra has followed Śāntisūri in other points, but not as regards the tales, for which he must have had access to quite different sources of much greater extent.

According to the *praśasti* at the end of his work, *Devendragaṇin* completed the commentary called the *Sukhabodhā* at Aṇahilapātaka in the house of the merchant Dohatti saṃv. 1129 = 1073 A D.[2] In the same *praśasti*[3] Devendra gives us further particulars of his life and work he himself — belonging to the *Tapāgaccha* according to Klatt IA. IX — had as his teacher *Amradeva*, who was himself the pupil of *Uddyotana* of the *Bṛhadgaccha*, that be-

[1] Viz the biographies of the four *pratyekabuddha's*, which are certainly drawn from older sources

[2] Cp Jacobi Ausg Erz p VII for further details.

[3] Published by Bhandarkar Report 1883/84, p. 441 sq. (cp Peterson Report 1884/86, App p. 71)

longed to the *Candrakula*[1], a teacher who was praised by *Pradyumna*, *Mānadeva* and other *sūri's* (v. 8)[2]. And he also tells us that his work was undertaken on the advice of his fellow-disciple, the *ācārya Municandra*. Devendra seems to be the author also of other works[3], but these do not concern us here, where we have only to deal with his commentary on the Uttarādhyayana.

The third verse of the *praśasti* begins by giving a quotation from v. 3 of the *praśasti* of the end of Śāntisūri's work, and in vv. 4—5 Devendra continues thus:

> *tasyāḥ*[4] *samuddhṛtā cāiṣā sūtramātrasya vṛttikā* |
> *ekapāṭhagatā mandabuddhīnām hitakāmyayā* ||
> *ātmasaṃsmaraṇārthāya tathā mandadhiyā mayā* |
> *athāparādham enam me kṣamantu śrutaśālinaḥ* ||

This coincides with a statement occurring in the introductory verses of the *ṭīkā*, where the author says that it has been extracted from the old commentary, which contains manifold things, but that it is *ekapāṭhagata* i. e. 'only follows one reading', and continues thus:

> *arthāntarāṇi pāṭhāntarāṇi sūtre ca vṛddhaṭīkātaḥ* |
> *boddhavyāni yato'yam prārambho gamanikāmātram* ||

He consequently intended not to mention either *arthāntara's* or other *pāṭha's*, but he has, nevertheless, done this in some few passages of his work. We have already seen that he found it more interesting to adorn his composition with a series of tales and legends, which are found only in a very much abbreviated form in the work of his predecessor, but have been enriched by him with materials taken from other sources. Also, he gives more metrical quotations and sentences than does Śāntisūri, and, when there are quotations from other works — e. g from the dream-books &c. in the comm. on chapter VIII — Śāntisūri is content

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[1] On this cp. above p. 54.

[2] *Uddyotana* was the founder of the *Bṛhadgaccha*, and installed his successor saṃv. 994 = 938 A. D. according to Weber Catalog II, 1004. But in the same passage *Pradyumna* and *Mānadeva* are spoken of as two of his immediate predecessors, although according to other authorities (ibid. p. 1005) they were not counted as spiritual heads of the *gaccha*.

[3] So e. g. the *Dharmaratnaprakaraṇa*, a collection of versified tales in Sanskrit and Prakrit, printed at Palitāna in 1905.

[4] Sc. *vṛtteḥ*.

with a line or two, while Devendra gives some two or three pages full of quotations

The consequence of this is that, although Devendra has not commented upon the *niryukti* but only upon the canonical text itself, and although he has as a rule somewhat abbreviated the explanations given by Sāntisūri — for in the purely verbal commentary he follows his predecessor almost word for word — the *ṭīkā* is not very much less extensive than the *vṛtti* Although not to be compared in comprehensiveness and learning with the work of his predecessor, who rightly deserves to be ranked amongst the great commentators of the Jains, the commentary of Devendra is undoubtedly a very meritorious work, giving as it does a clear and concise verbal interpretation, from which the text used by him can in most cases be made out without difficulty, and enhancing the interest of his work by numerous quotations and sentences and, above all, by a large number of entertaining tales There is, however, in this work as well as in that of Śāntisūri, a remarkable disproportion between the length of the commentary on the chapters at the beginning, and that on those at the end The commentary on the first part of the text is full of verses, quotations and tales, but the last long tale is told in the introduction to chapter XXIII, and in the explanations on the last twelve or thirteen chapters there is scarcely a single tale related or even a single verse quoted. This disproportion will be appreciated when we mention, that in a manuscript of 344 leaves[1] the twenty-three first chapters occupy a space of about 290 leaves, while only a little more than fifty are left for the last thirteen chapters, amongst which are several of the longest in our text

Devendra's work long ago aroused the interest of modern scholars on account of the tales contained in it, which are valuable not only as specimens of the later Jain dialect, but even more for the study of tales and folk-lore They were first made known by Jacobi, who published in 1886 his 'Ausgewahlte Erzahlungen in Māhārāstrī', containing ten of the longest and most interesting stories These same stories were very ably translated into English by J J Meyer in his 'Hindu Tales', London 1909, and were furnished with a number of really valuable notes. Other texts have been edited by Professor Jacobi in ZDMG. 42, 493 ff. and in

[1] On this Ms. cp. ZDMG 67, 665 ff and below pp. 62 et seq

the Appendix to his edition of Hemacandra's *Pariśiṣṭaparvan* pp 1—28, by Dr. R. Fick in his book 'Eine jainistiche Bearbeitung der Sagara-Sage', Kiel 1889, and by me in ZDMG. 64, 397 ff.[1] Variæ lectiones to all these texts (except those edited in the *Pariśiṣṭaparvan*) from the oldest manuscript yet known of Devendra's text were published by myself in ZDMG. 67, 668 ff.; and, moreover, in my book entitled 'Paccekabuddhageschichten', Upsala 1908, and in ZDMG 66, 38 ff I treated certain of these tales at some length — especially the legends of the *pratyeka-buddha's* Other treatises dealing with the said texts will be duly noted in the commentary

Of the later commentaries there is little to be said The most important one seems to be the *dīpikā* of *Lakṣmīvallabha*, which is of uncertain date; it is wholly written in Sanskrit, and consequently gives even the tales in a Sanskrit version But this does not seem to be an actual translation from the Prakrit originals given by Devendra, but rather a version taken directly from his sources, as it shows in many passages important differences from the text of the *Sukhabodhā*[2] According to Jacobi it does not give very much help for the interpretation of the Prakrit text, as the difficult passages are for the most part simply passed over in the Sanskrit version *Lakṣmīvallabha* was a pupil of *Lakṣmīkīrtigaṇin*, and belonged to the *Kharatara gaccha*[3] His work has been printed in the Calcutta edition of the Uttarādhyayana, saṃv. 1936 (= 1879 A. D)

There exists an *avacūri* to our text by *Ajitadevasūri*, the forty-first *guru* of the *Tapāgaccha*, a pupil of *Municandrasūri*, and the teacher of *Vijayasiṃhasūri*. But the year saṃv 1273 = 1217 A. D., given by me in JA 1910, p. 202[4], is certainly incorrect, as *Ajitadevasūri* cannot have lived and written at such a late date, a pupil of his pupil *Vijayasiṃhasūri* having written a work as early as saṃv 1241 = 1185 A. D.[5] He was undoubtedly a contemporary of the great Hemacandra, who died in 1172 A. D. Another *ava-*

[1] One other tale, containing the legend of Pārśva (from the Comm. on Uttar. XXIII), has recently appeared in ZDMG. 69, 321 ff.

[2] Cp Jacobi Ausg. Erz. p VIII.

[3] SBE vol. XLV, p. XL.

[4] From Peterson 4[th] Report, p. 1; Jaina Granthāvālī, p. 38.

[5] Peterson 5[th] Report, p. 1.

cūri was written by *Jñānasāgarasūri*, the fiftieth *guru* of that same *Tapāgaccha*; he was born saṃv. 1404 = 1348 A. D [1], and died saṃv 1460 = 1404 A. D. He is known to have written his *avacūri* — in 3,600 śloka's — in saṃv 1441 = 1385 A D, and to have also composed similar commentaries on the *Āvaśyaka* and the *Oghaniryukti*. Some later commentaries are enumerated in JA 1910, pp. 202 et seq.; the last of them all seems to be that of *Bhāvavijayasūri* of the *Tapāgaccha*, who wrote in 14,255 śloka's his *Uttarādhyayanasūtravṛtti* at Rohinī ("modern Sirohi, a native state near the Abu Hills in Rajputana", Vijaya Dharma Sūri, letter 2. VII. 1910) in saṃv 1689 = 1633 A. D From this text a short extract, treating of the legend of the four *pratyekabuddha's*, has been edited by me in JA 1910, pp. 201—255

There would certainly be a great deal more to add concerning this later commentatorial literature, but as I have made no use of all these works in preparing my edition, they being really of no value as retailing only the materials amassed by the older commentators, I do not consider it necessary to deal at any length with these works here. I shall consequently proceed to give in the following pages a short survey of the manuscripts and other sources, which have been accessible to me, and of which I have made use in working out my edition

III

Of the manuscripts of our text that are accessible in Europe the best are, of course, those preserved in the collection of the Royal Library at Berlin, they are described at great length by Weber Catalog II, pp 716—739 Of these again the most important is the Ms 703—706 [2] containing the *Śiṣyahitā* of *Śāntisūri* and a copy of the *Uttarādhyayananiryukti* (from fol. 402ª to fol. 418ᵇ) A very good reproduction of a leaf from this manuscript is given by Weber at the end of vol II of his catalogue, but let me add, as this has not been remarked by Weber, that this reproduction only gives us an idea of the hand-writing that apparently prevails throughout most of the manuscript. This hand-

[1] Weber Catalog II, p. 1012; or saṃv 1405 according to other authorities quoted JA 1910, p 202 n. 4

[2] Weber l c p. 731 ff.

writing is admirably clear and good, and I may add for the most part nearly faultless; but to anyone, who has gone through the manuscript, it is quite evident not only that we have besides this at least two or three other different hand-writings, but also that the manuscript must have been put together from fragments of various older ones For it occurs in quite a number of places, that, when a leaf written in the ordinary handwriting ends, and is followed by another one, written in a different hand, the latter leaf does not form the immediate continuation of the foregoing, but recapitulates to a certain extent what has been already said there. From this it seems apparent that the manuscript cannot have been written at one time by various scribes, but must have been pieced together out of two or three others, which were probably themselves fragmentary, as they were mutilated in the way described in order that a complete manuscript might be obtained.

This manuscript was, of course, read by me before using any other, what use I have made of its contents has been stated in the preface, and need not be repeated here

Besides this one there are six paper Mss. preserved in Berlin Though I have gone through them all carefully, I must confess that only two of them have been of any real use to me. The first one of these, Ms no. 994 [1], is furnished with an *avacūri*, which is written between and at the sides of the text. The Ms dates from saṃv 1496 = 1440 A. D The other is the Ms. no. 645, which has mainly the same *avacūri* as 994, although a little more extensive, and is a clearly and well written manuscript with relatively few mistakes. The date of it was not quite clear to Weber, but was supplied later on [2], and is saṃv. 1558 = 1502 A D As far as I have been able to read the last words — which are very obscure because of a thin paper having been fastened over this part of the page — they run thus: *śrīmaduttarādhyayanāvacūriḥ samāptā likhitā Tapāgacche paramagurugacchanāyaka-śrī-śrī-śrī-Hemavimalasūrirāyye mahopādhyāyādhirāja-śrī-Anantahamsaganiśiṣya paṃ° Mānikyaśekharakṛte likhāpitā Pattanavāstavya . . . . . jjamgi* [3] *Devarājabhāginī ṣrā° Dharmāilikhāpitāni uttarādhyayanāni . . . . . samvat 1558 varse . . . . śu di 2 .* . Even if fragmentary,

[1] Weber l. c p. 717.
[2] In his catalogue, II, p. 1212.
[3] *paṃgi°* Weber.

this subscript gives us sufficient notice of the date of the manuscript; it moreover tells us that *Hemavimala* must have been already in saṃv 1558 the head of the *Tapāgaccha*, which was not known formerly [1].

Of the other manuscripts the only one at all useful is no. 644 [2], which gives the text and some short explanations written between the lines; but these are almost quite at an end on fol. 20ᵇ, and do not contain much that could be of any use. The text mostly agrees in dubious passages with that of 994 The manuscript has no date, is probably not very old, and has scarcely any value for the reconstruction of the text. The manuscript no 636 contains the text of the *sūtra* with a scanty sort of *vṛtti* intermixed with some glosses in *bhāṣā*; it is of no value at all, being apparently recent and full of mistakes, and moreover not complete, the commentary ending at XXII, 21, and the text at the beginning of XXIX Manuscript no. 1066 [3] contains the *avacūri*, known from the Mss 994 and 645, but no text at all; I have not used it much, it being absolutely valueless. The same applies to no 1341 [4], which contains the text of the *sūtra* together with an anonymous *dīpikā* in Sanskrit, and which is absolutely valueless and unreliable by reason of its lapsus calami Consequently, as stated above, though I have gone through all these Mss, there are only two of them, which have been of any real use to me

Of the manuscripts belonging to the Deccan College I have seen six written on palm-leaf and twenty-three written on paper Amongst these by far the most important one is the old Ms containing the *ṭīkā* of Devendra, which is numbered 4 in the coll 1881/82, and has been described by me in a paper published in the ZDMG. 67, 665 ff (together with a facsimile) According to Jacobi the date given at the end of the manuscript corresponds to Wednesday, Nov. 27, 1107 A. D, and it follows from this that the copy was finished scarcely thirty-five years after the work itself had been written by the author. Concerning graphic peculiarities &c. the above-mentioned paper may be con-

[1] Klatt IA XI, 256 gives saṃv. 1562—1572 as the years of his reign

[2] Weber l c p 716

[3] Weber l. c. p 717.

[4] Weber l c p 718

sulted. The manuscript is excellently written, and has, of course, been my sole and most trustworthy guide for the work of Devendra. As the old forms of letters are sometimes — especially at the beginning — somewhat difficult, I have found some help in deciphering it from a manuscript — probably belonging to the sixteenth or seventeenth century — lent to me by Vijaya Dharma Sūri in Benares [1].

Of the other palm-leaf Mss. two more contain the commentary of Devendra, of which one (no 5 of coll. 1880/81) was written in samv 1342 (= 1286 A. D). Both are complete and rather well preserved; but I have scarcely made any use of them at all, as their value is naturally only a secondary one compared with that of the old Ms just spoken of. The three other Mss only contain the text of the *sūtra*; of these no 4 of coll 1880/81 has no date, and is very incomplete, while no 3 of the same collection is from samv 1332 (= 1266 A D), and is well written, but lacks the last ten leaves I have made use for the text of the Ms no 2 of coll 1880/81, which is from samv 1340 (= 1284 A D.), and written apparently by the same hand which wrote no. 5 of the same collection mentioned above It contains 64 leaves, is quite complete and is very well and clearly written There are apparently very few mistakes in it, although the orthography is sometimes not quite correct But this is a fault to be found frequently even in the most excellent manuscripts

Of the paper manuscripts two only — viz no 159 of coll 1871/72 and no. 86 of coll 1872/73 — contain the pure text. The first is dated samv. 1651 (= 1595 A D), the other has no date; the first has been rather ill used, and has numerous worm-holes, the other is well preserved and clearly written But I have made no use of them, as a short inspection revealed to me that they could be of no value for establishing the text; in fact the palm-leaf Ms above mentioned and the Berlin paper Mss must be quite sufficient as sources giving the text only. Amongst the other Mss I briefly mention the following.

1 No 1094 of coll 1887/91 containing the *niryukti* only; the handwriting reminds me slightly of that in the Berlin Ms. No 1341;

[1] Cp. ZDMG. 67, 667 n. 2.

2 No 258 of coll. 1884/85 containing the commentary of *Śānty-ācārya* (*Śāntisūri*), described in the Bhandarkar Report 1884/85, p 277 (cp. p. 440), dated saṃv 1667 (= 1611 A. D.); well and clearly written;

3 No 1098 of coll 1887/91 containing the commentary of *Devendra*, dated saṃv. 1491 (= 1435 A D.);

4 No. 135 of coll 1892/95 containing the same work, and dated saṃv 1479 (= 1423 A. D)[1],

5 No 1095 of coll. 1887/91 containing the *dīpikā* of *Lakṣmīvallabha*, a very recent Ms, dated saṃv 1907 (= 1851 A D.), but very well written,

6 No 284 of coll 1883/84 containing the *Avacūri* of *Jñānasāgara*, without date,

7 No 1097 of coll 1887/91 containing the *vṛtti* of *Bhāvavijaya*, without date and apparently recent, but one of the best written manuscripts I ever saw;

8 No 1187 of coll 1886/92 containing the *vṛtti* of *Vallabhagaṇin*; no date

The other manuscripts are mostly anonymous, and seemed to contain nothing of special worth The Ms no 162 of coll 1871/72 contains an anonymous commentary only on the chapter XIII of the text

Amongst all these manuscripts I have selected the following as materials for preparing my edition, and have designated them in my critical notes by the following letters

Ś means *Śāntisūri's Śiṣyahitā* from the Berlin Ms no 703—706

D *Devendragaṇin's Sukhabodhā* from the Deccan College manuscript no 4 of coll 1881—82

A The Deccan College manuscript no 2 of coll 1881/82, containing the text of the *Uttarādhyayanasūtra*

B[1] The Berlin Ms. no 994, containing the text of the *sūtra* as well as an *avacūri*

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[1] There are four other Mss also containing the work of Devendra, without dates, viz no. 87 and 88 of coll 1872/73, no. 260 of coll 1883/84 and no 1186 of coll 1886/92

B^2. The Berlin Ms no 645, containing text of the *sūtra* and *avacūri*

Moreover, I have used the edition of the *Uttarādhyayana-sūtra* of Jacobi, spoken of in the Preface to the present work, and henceforth referred to as *J*

उत्तराध्ययनसूत्रम्

॥ विणयसुयं प्रथमम् अध्ययनम् ॥

संजोगा विप्पमुक्कस्स अणगारस्स भिक्खुणो ।
विणयं पाउकरिस्सामि आणुपुव्विं सुणेह मे ॥१॥

*आणानिद्देसकरे गुरूणमुववायकारए ।
इंगियागारसंपन्ने से विणीए त्ति वुच्चई[1] ॥२॥

आणानिद्देसकरे[2] गुरूणमणुववायकारए ।
पडणीए असंबुद्धे अविणीए त्ति वुच्चई[1] ॥३॥

जहा सुणी पूइकण्णी[3] निक्कसिज्जइ सव्वसो ।
एवं दुस्सीलपडिणीए मुहरी निक्कसिज्जई ॥४॥

*कणकुण्डगं चइत्ताणं[5] विट्ठं भुंजइ सूयरे ।
एवं सीलं चइत्ताणं दुस्सीले रमई मिए ॥५॥

सुणिया भावं साणस्स सूयरस्स नरस्स य ।
विणए ठवेज्ज अप्पाणमिच्छन्तो हियमप्पणो ॥६॥

*तम्हा विणयमेसिज्जा सीलं पडिलभेज्जए[6] ।
बुद्धपुत्त नियागट्ठी[7] न निक्कसिज्जइ कण्हुई ॥७॥

निसन्ते सियामुहरी बुद्धाणम् अन्तिए सया ।
अट्ठजुत्ताणि[8] सिक्खिज्जा निरट्ठाणि उ वज्जए ॥८॥

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[1] वुच्चए A. [2] °करे A. °यरे J. [3] °कण्णी AB[1].
[4] °सो A. [5] °णा A. [6] °ज्ज उ J. [7] निर्ग° A. J.
[8] °जुत्ताइं B[1].

अणुसासिउं न कुप्पिज्जा खंतिं सेविज्ज पण्डिए ।
खुड्डेहिं सह संसग्गिं हासं कीडं च वज्जए ॥९॥
मा य चण्डालियं कासी बहुयं मा य आलवे ।
कालेण य अहिज्जित्ता तउ झाइज्ज एगगो[1] ॥१०॥
आहच्च चण्डालियं कट्टु न निण्हविज्ज कयाइ वि ।
कडं कडे[2] त्ति भासेज्जा अकडं नो कडे[2] त्ति य ॥११॥
मा गलियस्से[3] व[3] कसं[4] वयणमिच्छे पुणो पुणो ।
कसं व दट्ठुमाइण्णे पावगं परिवज्जए ॥१२॥
*अणासवा थूलवया कुसीला
मिउं पि चण्डं पकरिन्ति सीसा ।
चित्ताणुया लहु दक्खोववेया
पसायए ते हु दुरासयं पि ॥१३॥
नापुट्ठो वागरे किंचि पुट्ठो वा नालियं वए ।
कोहं असच्चं कुव्वेज्जा धारेज्जा पियमप्पियं ॥१४॥
*अप्पा चेव दमेयव्वो अप्पा हु खलु दुद्दमो ।
अप्पा दन्तो सुही होइ अस्सिं लोए परत्थ य ॥१५॥
वरि[5] मे अप्पा दन्तो संजमेण तवेण य ।
माहं[6] परेहि दम्मन्तो बन्धणेहि वहेहि य ॥१६॥
पडणीयं च बुद्धाणं वाया अदुव कम्मुणा ।
आवी वा जइ वा रहस्से नेव कुज्जा कयाइ वि ॥१७॥

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[1] एक्कर्ज A. [2] कडि $B^{1.2}$. [3] गलियस्सु व B^2. [4] कसं B^1.
[5] वरं $B^{1.2}$, J. [6] मा॰ A.

न पक्खओ न पुरओ नेव किच्चाण पिट्ठओ ।
न जुंजे ऊरुणा ऊरुं सयणे नो पडिस्सुणे ॥१८॥
*नेव पल्हत्थियं कुज्जा पक्खपिण्डं च संजए ।
पाए पसारिए वावि न चिट्ठे गुरुणन्तिए ॥१९॥
आयरिएहिं वाहित्तो तुसिणीओ न कयाइ वि ।
पसायपेही नियागट्ठी[1] उवचिट्ठे गुरुं सया ॥२०॥
आलवन्ते लवन्ते वा न निसीएज्ज कयाइ वि ।
चइऊणमासणं धीरो जओ जत्तं[2] पडिस्सुणे ॥२१॥
आसणगओ न पुच्छेज्जा नेव सेज्जागओ कया ।
आगम्मुक्कुडुओ सन्तो पुच्छिज्जा पंजलीउडो[3] ॥२२॥
एवं विणयजुत्तस्स सुत्तं[4] अत्थं च तदुभयं ।
पुच्छमाणस्स सीसस्स वागरिज्ज जहासुयं ॥२३॥
मुसं परिहरे भिक्खू न य ओहारिणिं वए ।
भासादोसं परिहरे मायं च वज्जए सया ॥२४॥
न लवेज्ज पुट्ठो सावज्जं न निरट्ठं न मम्मयं ।
अप्पणट्ठा परट्ठा वा उभयस्सन्तरेण वा ॥२५॥
समरेसु अगारेसु[5] सन्धीसु य महापहे ।
एगो एगित्थिए सद्धिं नेव चिट्ठे न संलवे ॥२६॥
*जम्मे बुद्धाणुसासन्ति[6] सीएण[7] फरुसेण वा ।
मम लाभो[8] त्ति पेहाए पयओ तं पडिस्सुणे ॥२७॥

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[1] निओ॰ A. [2] जुत्तं B[1.2]. [3] ॰लि॰ B[1]. [4] सुयं J.
[5] ॰सुं A, आ॰ J. [6] बु॰ B[1.2], J. [7] सीतेण A.
[8] लाभु B[1.2], लाहो J.

अणुसासणमोवायं दुक्कडस्स य चोयणं।
हियं तं मन्नई पन्नो वेसं होइ असाहुणो ॥२८॥
हियं विगयभया बुद्धा फरुसं पि अणुसासणं।
वेसं तं होइ मूढाणं खन्तिसोहिकरं पयं ॥२९॥
आसणे उवचिट्ठेज्जा अणुच्चे अकुए[1] थिरे।
अप्पुट्ठाई निरुट्ठाई निसीएज्जप्पकुक्कुए[2] ॥३०॥
कालेण निक्खमे भिक्खू कालेण य पडिक्कमे।
अकालं च विवज्जित्ता काले कालं समायरे ॥३१॥
परिवाडीए न चिट्ठेज्जा भिक्खू दत्तेसणं चरे।
पडिरूवेण एसित्ता मियं कालेण भक्खए ॥३२॥
नाइदूरमणासन्ने नन्नेसिं चक्खुफासओ।
एगो चिट्ठेज्ज भत्तट्ठा लंघिया[3] तं नइक्कमे ॥३३॥
नाइउच्चे न[4] नीए वा नासन्ने नाइदूरओ।
फासुयं परकडं पिण्डं पडिगाहेज्ज संजए ॥३४॥
अप्पपाणेऽप्पबीयंमि पडिच्छन्नंमि संवुडे[5]।
समयं संजए भुंजे जयं अपरिसाडियं ॥३५॥
सुकडि त्ति सुपक्कि त्ति सुच्छिन्ने सुहडे मडे।
सुणिट्ठिए सुलट्ठि[6] त्ति सावज्जं वज्जए मुणी ॥३६॥
रमए पण्डिए सासं हयं भद्दं व वाहए।
बालं सम्मइ सासन्तो गलियस्सं व वाहए ॥३७॥

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[1] चक्कुए B[1]. [2] °प° A. [3] °त्ता A, B[1.2], J. [4] व B[1.2], J.
[5] °हे A. [6] °सिट्ठि B[1], °लट्ठि B[2].

*खड्डुया मे चवेडा मे अक्कोसा य वहा य मे।
कल्लाणमणुसासन्तो[1] पावदिट्ठि त्ति मन्नई ॥३८॥
पुत्तो मे भाय नाइ त्ति साहू कल्लाण मन्नई।
पावदिट्ठि उ अप्पाणं सासं दासु[2] त्ति मन्नई ॥३९॥
न कोवए आयरियं अप्पाणं पि न कोवए।
बुद्धोवघाई न सिया न सिया तोत्तगवेसए ॥४०॥
आयरियं कुवियं नच्चा पत्तिएण पसायए[3]।
विज्झवेज्ज पंजलीउडो[4] वएज्ज न पुणु[5] त्ति य ॥४१॥
धम्मज्जियं च ववहारं बुद्धेहायरियं सया।
तमायरन्तो ववहारं गरहं नाभिगच्छई ॥४२॥
*मणोगयं वक्कगयं जाणित्तायरियस्स उ।
तं परिगिज्झ वायाए कम्मुणा उववायए ॥४३॥
*वित्ते अचोइए निच्चं खिप्पं हवइ सुचोइए।
जहोवइट्ठं सुकयं किच्चाइं कुव्वई सया ॥४४॥
नच्चा नमइ[6] मेहावी लोए कित्ती से जायए।
हवई किच्चाणं सरणं भूयाणं जगई जहा ॥४५॥
*पुज्जा जस्स पसीयन्ति संबुद्धा पुव्वसंथुया।
पसन्ना लाभइस्सन्ति विउलं अट्ठियं[7] सुयं ॥४६॥
*स पुज्जसत्थे सुविणीयसंसए
मणोरुई चिट्ठइ कम्मसंपया।
तवोसमायारिसमाहिसंवुडे
महज्जुई पंच वयाइं पालिया ॥४७॥

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[1] °सासमं A. [2] दासं B[1], दासि J. [3] °साहए B[1].
[4] °लि° B[1,2], J. [5] पुणो J. [6] °ई A [7] हट्ठियं B[1].

स देवगन्धव्वमणुस्सपूइए
चइत्तु देहं मलपंकपुव्वयं।
सिद्धे वा हवइ सासए
देवे वा अप्परए महिड्ढिए[1] ॥४८॥ त्ति बेमि ॥
॥ विणयसुयं समत्तं ॥

॥ परीसहज्झयणं ॥

॥ द्वितीयम् अध्ययनम् ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं। इह खलु बावीसं परीसहा समणेणं भगवया महावीरेणं कासवेणं पवेइया। जे भिक्खू सोच्चा नच्चा जिच्चा अभिभूय भिक्खायरियाए परिव्वयन्तो पुट्ठो नो निहणेज्जा ॥ कयरे ते[2] खलु[2] बावीसं परीसहा समणेणं भगवया महावीरेणं कासवेणं पवेइया। जे भिक्खू सोच्चा नच्चा जिच्चा अभिभूय भिक्खायरियाए परिव्वयन्तो पुट्ठो नो निहणेज्जा ॥ इमे ते[2] खलु[2] बावीसं परीसहा समणेणं भगवया महावीरेणं कासवेणं पवेइया। जे भिक्खू सोच्चा नच्चा जिच्चा अभिभूय भिक्खायरियाए परिव्वयन्तो पुट्ठो नो निहणेज्जा ॥ तं जहा ॥ दिगिंछापरीसहे[3] १ पिवासापरीसहे २ सीयपरीसहे ३ उसिणपरीसहे ४ दंसमसयपरीसहे ५ अचेलपरीसहे[4] ६ अरइ-

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[1] महि° B[1 2], J [2] खलु ते J [3] °गच्छा° J. (but °गंछा SBE. xlv, 9). [4] अचेलय° A

परीसहे ७ इत्थीपरीसहे ८ चरियापरीसहे ९ निसीहियापरीसहे १० सेज्जापरीसहे ११ अक्कोसपरीसहे १२ वहपरीसहे १३ जायणापरीसहे १४ अलाभपरीसहे १५ रोगपरीसहे १६ तणफासपरीसहे १७ जल्लपरीसहे १८ सक्कारपुरक्कारपरीसहे[1] १९ पन्नापरीसहे २० अन्नाणपरीसहे २१ दंसणपरीसहे[2] २२ ॥

परीसहाणं पविभत्ती कासवेणं पवेइया ।
तं भे उदाहरिस्सामि आणुपुव्विं सुणेह मे ॥१॥

१ *दिगिंछापरिगए देहे तवस्सी भिक्खू थामवं ।
न छिन्दे न छिन्दावए न पए न पयावए ॥२॥
कालीपव्वंगसंकासे किसे धमणिसंतए[3] ।
मायन्ने असणपाणस्स अदीणमणसो[4] चरे ॥३॥

२ तओ पुट्ठो पिवासाए दोगुंछी[5] लज्जसंजए ।
सीओदगं न सेविज्जा वियडस्सेसणं चरे ॥४॥
*छिन्नावाएसु पन्थेसु आउरे सुपिवासिए[6] ।
परिसुक्कमुहादीणे[7] तं तितिक्खे परीसहं ॥५॥

३ *चरन्तं विरयं लूहं सीयं[8] फुसइ एगया ।
नाइवेलं मुणी गच्छे सोच्चाणं जिणसासणं ॥६॥
न मे निवारणम्[9] अत्थि छवित्ताणं न विज्जई ।
अहे[10] तु अग्गिं सेवामि इइ भिक्खू न चिन्तए ॥७॥

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[1] °पुरसक्कार° A. [2] सम्मत्तपरीसहे २२ (दंसणपरीसहे) J.
[3] धमणि° A. [4] अदीण° A. [5] °गंछी B[2], °गुंछा° J.
[6] सुप्पि° A. [7] °मुहे दीणे B[1.2], J. [8] सीतं A. [9] °वारं J.
[10] अहं B[1 2], J.

४ उसिणंपरियावेणं परिदाहेण तज्जिए ।
घिंसु वा परियावेणं सायं[1] नो परिदेवए ॥८॥
*उण्हाहितत्ते[2] मेहावी सिणाणं वि नो पत्थए ।
गायं नो परिसिंचेज्जा न वीएज्जा य अप्पयं ॥९॥
५ पुट्ठो य दंसमसएहिं समरेव महामुणी ।
नागो संगामसीसे वा सूरो अभिहणे परं ॥१०॥
न संतसे न वारेज्जा मणं पि न पउसए[3] ।
उवेहे[4] न हणे पाणे भुंजन्ते मंससोणियं ॥११॥
६ परिजुण्णेहि[5] वत्थेहिं होक्खामि त्ति अचेलए ।
अदुवा सचेले[6] होक्खामि[7] इइ भिक्खू न चिन्तए ॥१२॥
*एगयाचेलए होइ सचेले आवि एगया ।
एयं धम्महियं[8] नच्चा नाणी नो परिदेवए ॥१३॥
७ गामाणुगामं रीयन्तं अणगारं अकिंचणं ।
अरई[9] अणुप्पवेसेज्जा तं तितिक्खे परीसहं ॥१४॥
अरइं पिट्ठओ किच्चा विरए आयरक्खिए ।
धम्मारामे निरारम्भे उवसन्ते मुणी चरे ॥१५॥
८ *संगो एस मणूसाणं[10] जाओ लोगंमि इत्थिओ ।
जस्स एया परिन्नाया सुकडं[11] तस्स सामण्णं ॥१६॥
*एयमादाय[12] मेहावी पंकभूया उ इत्थिओ ।
नो ताहिं विणिहम्मेज्जा[13] चरेज्जत्तगवेसए ॥१७॥

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[1] सातं A. [2] °तत्तो J. [3] पओसए B¹·². [4] °ह B¹·², J.
[5] °न्न° B¹·². [6] °लए J. [7] होक्खं J. [8] धम्मं हियं J.
[9] °ई A. [10] °णुस्सा° B¹·², J. [11] °क्क° A. [12] एवम् आ° A, B¹.
[13] °हन्नि° B¹·², J.

९ *एग एव चरे लाढे अभिभूय परीसहे ।
गामे वा नगरे वावि निगमे वा रायहाणिए ॥१८॥
असमाणे चरे भिक्खू नेव कुज्जा परिग्गहं ।
असंसत्ते गिहत्थेहिं अणिएउ[1] परिव्वए ॥१९॥
१० सुसाणे सुन्नगारे वा रुक्खमूले व एगउ ।
अकुक्कुउ निसीएज्जा न य वित्तासए परं ॥२०॥
*तत्थ से चिट्ठमाणस्स[2] उवसग्गाभिधारए ।
संकाभीउ न गच्छेज्जा उट्ठित्ता अन्नमासणं ॥२१॥
११ उच्चावयाहिं सेज्जाहिं तवस्सी भिक्खु[3] थामवं ।
नाइवेलं विहम्मेज्जा पावदिट्ठी विहम्मई ॥२२॥
पइरिक्कुवस्सयं[4] लद्धुं कल्लाणमदुवा पावयं ।
किमेगराइं[5] करिस्सइ[6] एवं तत्थऽहियासए ॥२३॥
१२ अक्कोसेज्जा परे भिक्खुं[7] न तेसिं पडिसंजले ।
सरिसो होइ बालाणं तम्हा भिक्खू न संजले ॥२४॥
सोच्चाणं फरुसा भासा दारुणा गामकण्टगा ।
तुसिणीउ उवेहेज्जा न ताउ मणसीकरे ॥२५॥
१३ हउ न संजले भिक्खू मणं पि न पउसए ।
तितिक्खं परमं नच्चा भिक्खू धम्मं समायरे ॥२६॥
*समणं संजयं दन्तं हणेज्जा कोइ कत्थई ।
नत्थि जीवस्स नासु[8] त्ति एवं पेहेज्ज[9] संजए ॥२७॥

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[1] ॰यउ A, ॰केउ J. [2] चक्क॰ B², J. [3] ॰क्खू J.
[4] ॰क्कं वसयं J. [5] रायं B², J. [6] ॰स्सत्ति J. [7] भिक्खू A.
[8] नासो J. [9] चिमेज्ज J.

१४ दुक्करं खलु भो निच्चं अणगारस्स भिक्खुणो ।
सव्वं से जाइयं होइ नत्थि किंचि अजाइयं ॥२८॥
गोयरग्गपविट्ठस्स पाणी नो सुप्पसारए ।
सेउं अगारवासु[1] त्ति इइ भिक्खू न चिन्तए ॥२९॥
१५ परेसु घासमेसेज्जा भोयणे परिणिट्ठिए ।
लद्धे पिण्डे अलद्धे वा नाणुतप्पेज्ज पण्डिए ॥३०॥
अज्जेवाहं न लब्भामि अवि लाभो सुए सिया ।
जो एवं पडिसंचिक्खे अलाभो तं[2] न[2] तज्जए ॥३१॥
१६ नच्चा उप्पइयं[3] दुक्खं वेयणाए दुहट्टिए[4] ।
अदीणो थावए पन्नं पुट्ठो तत्थहियासए ॥३२॥
*तेइच्छं[5] नाभिनन्देज्जा संचिक्खत्तगवेसए ।
एवं खु तस्स सामण्णं जं न कुज्जा न कारवे ॥३३॥
१७ अचेलगस्स लूहस्स संजयस्स तवस्सिणो ।
तणेसु सयमाणस्स हुज्जा गायविराहणा ॥३४॥
*आयवस्स निवाएण अउला हवइ वेयणा ।
एवं नच्चा न सेवन्ति तन्तुजं तणतज्जिया ॥३५॥
१८ *किलिन्नगाए[6] मेहावी पंकेण व रएण वा ।
घिंसु वा परियावेण[7] सायं नो परिदेवए ॥३६॥
*वेएज्ज[8] निज्जरापेही आरियं धम्मणुत्तरं ।
जाव सरीरभेउ[9] त्ति जल्लं काएण धारए ॥३७॥

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[1] °वासो A. [2] तस्स A. [3] उप्पाइयं A. [4] °हत्तिए B[1].
[5] तेगि° B[2], J. [6] °न्नगत्ते A. [7] °ता° B[2], J [8] वेदे° A.
[9] °भेउ B[1,2], J

१९ अभिवायणमब्भुट्ठाणं सामी कुज्जा[1] निमन्तणं ।
जे ताइं पडिसेवन्ति न तेसिं पीहए मुणी ॥३८॥
*अणुक्कसाई अप्पिच्छे अन्नाएसी[2] अलोलुए ।
रसेसु नाणुगिज्झेज्जा नाणुतप्पेज्ज पन्नवं ॥३९॥
२० से नूणं मए पुव्वं कम्माणाणफला कडा ।
जेणाहं नाभिजाणामि पुट्ठो केणइ कण्हुई ॥४०॥
अह पच्छा उइज्जन्ति कम्माणाणफला कडा ।
एवमस्सासि अप्पाणं नच्चा कम्मविवागयं ॥४१॥
२१ निरट्ठगम्मि विरओ मेहुणाओ सुसंवुडो ।
जो[3] सक्खं नाभिजाणामि धम्मं कल्लाणपावगं ॥४२॥
*तवोवहाणमादाय पडिमं पडिवज्जओ[4] ।
एवं पि विहरओ मे छउमं[5] न नियट्टई[6] ॥४३॥
२२ नत्थि नूणं परे[7] लोए इड्ढी वावि तवस्सिणो ।
अदुवा वंचिओमि त्ति इइ[8] भिक्खू न चिन्तए ॥४४॥
अभू जिणा अत्थि जिणा अदुवावि भविस्सई ।
मुसं ते एवमाहंसु इइ भिक्खू न चिन्तए ॥४५॥
एए परीसहा सव्वे कासवेण निवेइया ।
जे भिक्खू न विहम्मेज्जा पुट्ठो केणइ कण्हुई ॥४६॥
त्ति बेमि ॥

॥ परीसहज्झयणं समत्तं ॥

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[1] ०ज्ज J. [2] अन्नातेसी A. [3] जं A. [4] ०वज्जिया A.
[5] छउ० A. [6] ०वट्टई $B^{1\cdot2}$, ०वट्टए J. [7] पर० $B^{1\cdot2}$, J.
[8] इति A.

॥ चाउरंगिज्जं तृतीयम् अध्ययनम् ॥

*चत्तारि परमंगाणि दुल्लहाणीह जन्तुणो ।
माणुसत्तं सुई सद्धा संजमंमि य वीरियं ॥१॥
समावन्नाण संसारे नाणागोत्तासु जाइसु ।
कम्मा नाणाविहा कट्टु पुढो विस्संभिया पया ॥२॥
एगया देवलोएसु नरएसु वि[1] एगया ।
एगया आसुरं कायं आहाकम्मेहिं[2] गच्छई ॥३॥
एगया खत्तिउ होइ तउ चण्डालवोक्कसो[3] ।
तउ कीडपयंगो य तउ[4] कुन्थुपिवीलिया[5] ॥४॥
*एवमावट्टजोणीसु पाणिणो कम्मकिब्बिसा ।
न निविज्जन्ति संसारे सव्वट्ठेसु व[6] खत्तिया ॥५॥
कम्मसंगेहिं सम्मूढा दुक्खिया बहुवेयणा ।
अमाणुसासु जोणीसु विणिहम्मन्ति[7] पाणिणो ॥६॥
*कम्माणं तु पहाणाए आणुपुव्वी कयाइ उ ।
जीवा सोहिमणुप्पत्ता आययन्ति मणुस्सयं ॥७॥
माणुस्सं विग्गहं लद्धुं सुई धम्मस्स दुल्लहा ।
जं सोच्चा पडिवज्जन्ति तवं खन्तिमहिंसयं ॥८॥
आहच्च सवणं लद्धुं सद्धा परमदुल्लहा ।
सोच्चा नेआउयं मग्गं बहवे परिभस्सई ॥९॥

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[1] य B[1]. [2] यहा° B[1.2], J. [3] °वुक्क° B[1.2] [4] ततो A.
[5] °पिपो° A, °पिवा° J. [6] य J. [7] विनि° B[1.2], J.

सुइं च लद्धुं सद्धं च वीरियं पुण दुल्लहं ।
बहवे रोयमाणा वि नो य णं पडिवज्जए[1] ॥१०॥
माणुसत्तंमि आयाउ जो धम्मं सोच्च सद्दहे ।
तवस्सी वीरियं लद्धुं संवुडे[2] निद्धुणे[3] रयं ॥११॥
*सोही उज्जुयभूयस्स धम्मो सुद्धस्स चिट्ठई ।
निव्वाणं परमं जाइ घयसित्ति[4] व्व[4] पावए ॥१२॥
विगिंच[5] कम्मुणो हेउं जसं संचिणु खन्तिए ।
सरीरं[6] पाढवं[6] हिच्चा[7] उड्ढं पक्कमई दिसं ॥१३॥
विसालिसेहिं[8] सीलेहिं जक्खा उत्तरउत्तरा ।
महासुक्का व दिप्पन्ता मन्नन्ता अपुणच्चवं ॥१४॥
अप्पिया देवकामाणं कामरूवविउव्विणो ।
उड्ढं कप्पेसु चिट्ठन्ति पुव्वा वाससया बहू ॥१५॥
तत्थ[9] ठिच्चा जहाठाणं जक्खा आउक्खए चुया ।
उवेन्ति माणुसं जोणिं से दसंगेऽभिजायई[10] ॥१६॥
खेत्तं वत्थुं हिरण्णं च पसवो दासपोरुसं ।
चत्तारि कामखन्धाणि तत्थ से उववज्जई ॥१७॥
मित्तवं नायवं होइ उच्चागोए य वण्णवं ।
अप्पायंके महापन्ने अभिजाए जसोबले ॥१८॥
भोच्चा माणुस्सए भोए अप्पडिरूवे अहाउयं ।
पुव्विं विसुद्धसद्धम्मे केवलं बोहि बुज्झिया ॥१९॥

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[1] °ई J. [2] °वुडो A. [3] °ज्झा B². [4] °सित्ते व B¹.
[5] °किंच A. [6] पाढवं सरीरं B¹ ², J. [7] हे° A. [8] °ली° B¹·².
[9] अत्थ B¹. [10] °जायए B¹·², J.

चउरंगं दुल्लहं मत्ता संजमं पडिवज्जिया ।
तवसा धुयकम्मंसे[1] सिद्धे हवइ[2] सासए ॥२०॥ त्ति बेमि ॥
॥ चाउरंगिज्जं समत्तं ॥

॥ असंखयं चतुर्थम् अध्ययनम् ॥

असंखयं जीविय मा पमायए
जरोवणीयस्स हु नत्थि ताणं ।
एवं विजाणाहि जणे पमत्ते
किंणु[3] विहिंसा अजया गहिन्ति ॥१॥
*जे पावकम्मेहि धणं मणूसा[4]
समाययन्ती[5] अमइं गहाय ।
पहाय ते पासपयट्टिए नरे
वेराणुबद्धा नरयं उवेन्ति ॥२॥
*तेणे जहा सन्धिमुहे गहीए
सकम्मुणा किच्चइ पावकारी ।
एवं पया पेच्च इहं च लोए
कडाण कम्माण न मुक्ख अत्थि ॥३॥
संसारमावन्न परस्स अट्ठा
साहारणं जं च करेइ[6] कम्मं ।
कम्मस्स ते तस्स उ वेयकाले
न बन्धवा बन्धवयं उवेन्ति ॥४॥

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[1] धुत॰ A, J. [2] भवति A. [3] कन्नु $B^{1.2}$. [4] मणुस्सा $B^{1.2}$.
[5] ॰न्ति A. [6] करेन्ति A.

वित्तेण ताणं न लभे पमत्ते
इमंमि लोए अदुवा परत्था ।
दीवप्पणट्ठे व अणन्तमोहे
नेयाउयं दट्ठुमदट्ठुमेव ॥५॥
सुत्तेसु यावी पडिबुद्धजीवी
न वीससे पण्डिए आसुपन्ने ।
घोरा मुहुत्ता अबलं सरीरं
भारुण्डपक्खी व चरप्पमत्ते ॥६॥
चरे पयाइं परिसंकमाणो
जं किंचि पासं इह मण्णमाणो ।
लाभन्तरे जीविय वूहइत्ता[1]
पच्छा परिन्नाय मलावधंसी ॥७॥
छन्दंनिरोहेण उवेइ मोक्खं
आसे जहा सिक्खियवम्मधारी ।
पुव्वाइं वासाइं चरप्पमत्ते
तम्हा मुणी खिप्पमुवेइ मोक्खं ॥८॥
स पुव्वमेवं न लभेज्ज पच्छा
एसोवमा सासयवाइयाणं ।
विसीयई[2] सिढिले आउयंमि[3]
कालोवणीए सरीरस्स भेए ॥९॥

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[1] बू° B[1.2], J. [2] °इ B[1 2]. [3] आउंमि A.

खिप्पं न सक्केइ विवेगमेउं
तम्हा समुट्ठाय पहाय कामे ।
समिच्च लोयं[1] समया महेसी
आयाणुरक्खी[2] चरमप्पमत्ते ॥१०॥
मुहुं[3] मुहुं[3] मोहगुणे जयन्तं
अणेगरूवा समणं चरन्तं ।
फासा फुसन्ती असमंजसं च
न तेसि भिक्खू मणसा पउस्से ॥११॥
मन्दा य फासा बहुलोहणिज्जा
तहप्पगारेसु मणं न कुज्जा ।
रक्खिज्ज कोहं[4] विणएज्ज माणं
मायं न सेवे[5] पयहेज्ज[6] लोहं ॥१२॥
जेऽसंखया तुच्छा परप्पवाई
ते पिज्जदोसाणुगया परज्झा ।
एए[7] अहम्मे त्ति दुगुंछमाणो
कंखे गुणे जाव सरीरभेउ ॥१३॥ त्ति बेमि ॥
॥ असंखयं समत्तं ॥

॥ अकाममरणिज्जं पञ्चमम् अध्ययनम् ॥

*अण्णवंसि महोघंसि एगे तिण्णे दुरुत्तरं[8] ।
तत्थ एगे महापन्ने इमं पण्हमुदाहरे ॥१॥

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[1] लोगं J. [2] अप्पाणु° B[1.2], अप्पाण° J. [3] °हुं A. [4] मोहं B[1.2], J.
[5] सेवेज्ज B[1.2], J. [6] पहेज्ज B[1.2], J. [7] एते A, J. [8] °रे B[1.2].

*सन्तिमे य दुवे ठाणा अक्खाया[1] मरणन्तिया ।
अकाममरणं चेव सकाममरणं तहा ॥२॥
बालाणं तु[2] अकामं तु मरणं असइं भवे ।
पण्डियाणं सकामं तु उक्कोसेण सइं भवे ॥३॥
तत्थिमं पढमं ठाणं महावीरेण देसियं ।
कामगिद्धे जहा बाले भिसं कूराइं कुव्वई ॥४॥
जे गिद्धे कामभोगेसु एगे कूडाय गच्छई ।
न मे दिट्ठे परे लोए चक्खुदिट्ठा इमा रई[3] ॥५॥
हत्थागया इमे कामा कालिया जे अणागया ।
को जाणइ परे लोए अत्थि वा नत्थि वा पुणो ॥६॥
जणेण सद्धिं होक्खामि इइ बाले पगब्भई ।
कामभोगाणुराएणं केसं संपडिवज्जई ॥७॥
तउ[4] से दण्डं समारभई[5] तसेसु थावरेसु य ।
अट्ठाए य अणट्ठाए भूयगामं[6] विहिंसई ॥८॥
हिंसे बाले मुसावाई माइल्ले पिसुणे सढे ।
भुंजमाणे सुरं मंसं सेयमेयं ति मन्नई[7] ॥९॥
कायसा वयसा मत्ते[8] वित्ते गिद्धे य इत्थिसु ।
दुहउ[9] मलं संचिणइ सिसुणागु व्व मट्टियं ॥१०॥
तउ पुट्ठो आयंकेणं गिलाणो परितप्पई ।
पभीउ परलोगस्स कम्माणुप्पेहि अप्पणो ॥११॥

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[1] आघाया A. [2] om. Mss. [3] रई A [4] ततो A.
[5] ॰इ A. [6] भूतग्गामं A. [7] ॰म्न॰ A. [8] मत्तो J.
[9] दुधहउं A.

सुया मे नरए[1] ठाणा असीलाणं च जा गई।
बालाणं कूरकम्माणं पगाढा जत्थ वेयणा ॥१२॥
तत्थोववाइयं ठाणं जहा मेयमणुस्सुयं।
आहाकम्मेहिं गच्छन्तो सो पच्छा परितप्पई ॥१३॥
*जहा सागडिउ जाणं समं हिच्चा महापहं।
विसमं मग्गम् ओइणो अक्खे भग्गंमि सोयई[2] ॥१४॥
एवं धम्मं विउक्कम्मं[3] अहम्मं पडिवज्जिया।
बाले मच्चुमुहं पत्ते अक्खे भग्गे व सोयई ॥१५॥
तउ स मरणन्तंमि[4] बाले सन्तसई भया।
अकाममरणं मरई धुत्ते व कलिणा जिए ॥१६॥
एयं अकाममरणं बालाणं तु पवेइयं।
एत्तो सकाममरणं पण्डियाणं सुणेह मे ॥१७॥
*मरणं पि सपुण्णाणं जहा मेयमणुस्सुयं।
विप्पसण्णमणाघायं संजयाण वुसीमउ ॥१८॥
न इमं सव्वेसु भिक्खूसु न इमं सव्वेसुऽगारिसु।
नाणासीला अगारत्था विसमसीला य भिक्खुणो ॥१९॥
सन्ति एगेहिं भिक्खूहिं गारत्था संजमुत्तरा।
गारत्थेहि य सव्वेहिं साहवो संजमुत्तरा ॥२०॥
चीराजिणं नगिणिणं जडी संघाडिमुण्डिणं।
एयाणि वि न तायन्ति दुस्सीलं परियागयं[5] ॥२१॥

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[1] नरय A. [2] °ह J. [3] °म्म A. [4] मरणे तंमि A.
[5] पण्डि° J, °यागयं B[1,2].

पिण्डोल एव्व दुस्सीले नरगाउ न मुच्चई ।
भिक्खाए वा गिहत्थे वा सुव्वए कम्मई दिवं ॥२२॥
अगारिसामाइयंगाणि सड्ढी काएण फासए ।
पोसहं दुहओ पक्खं एगरायं[1] न हावए ॥२३॥
एवं सिक्खासमावन्ने[2] गिहिवासे वि सुव्वए ।
मुच्चई छविपव्वाओ गच्छे जक्खसलोगयं[3] ॥२४॥
अह जे संवुडे भिक्खू दोण्हं अन्नयरे सिया ।
सव्वदुक्खपहीणे वा देवे वावि महिड्ढिए ॥२५॥
उत्तराइं विमोहाइं जुईमन्ताणुपुव्वसो[4] ।
समाइण्णाइं जक्खेहिं आवासाइं जसंसिणो ॥२६॥
दीहाउया इड्ढिमन्ता समिद्धा कामरूविणो ।
अहुणोववन्नसंकासा भुज्जो अच्चिमालिप्पभा ॥२७॥
ताणि ठाणाणि गच्छन्ति सिक्खित्ता संजमं तवं ।
भिक्खाए[5] वा गिहित्थे वा जे सन्ति परिनिव्वुडा[6] ॥२८॥
तेसिं सोच्चा सपुज्जाणं संजयाण वुसीमओ ।
न संतसन्ति मरणन्ते[7] सीलवन्ता[8] बहुस्सुया ॥२९॥
तुलिया विसेसमादाय दयाधम्मस्स खन्तिए ।
विप्पसीएज्ज मेहावी तहाभूएण अप्पणा ॥३०॥
तओ काले अभिप्पेए सड्ढी तालिसमन्तिए ।
विणएज्ज लोमहरिसं भेयं देहस्स कंखए ॥३१॥

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[1] °रायं B[1]. [2] °वन्नि A. [3] जक्खि° B[1.2]. [4] जुइ° J.
[5] °ए B[1.2], J. [6] °डे A. [7] मरणं B[1.2]. [8] °मन्ता A,
°वन्तो B[1.2], J.

अह कालंमि संपत्ते आघायाय समुस्सयं[1] ।
सकाममरणं मरई तिराहमन्नयरं मुणी ॥३२॥ त्ति बेमि ॥
॥ अकाममरणिज्जं समत्तं ॥

॥ खुड्डागनियंठिज्जं षष्ठम् अध्ययनम् ॥

*जावन्तविज्जापुरिसा[2] सव्वे ते दुक्खसंभवा ।
लुप्पन्ति बहुसो मूढा संसारंमि अणन्तए ॥१॥
*समिक्ख पंडिए तम्हा पासजाई पहे बहू ।
अप्पणा सच्चमेसेज्जा मेत्तिं[3] भूएसु कप्पए ॥२॥
माया पिया न्हुसा[4] भाया भज्जा पुत्ता य ओरसा ।
नालं ते मम ताणाए[5] लुप्पन्तस्स सकम्मुणा ॥३॥
एयमट्ठं सपेहाए पासे समियदंसणे ।
छिन्द गेद्धिं सिणेहं च न कंखे पुव्वसंथुयं ॥४॥
गवासं मणिकुंडलं पसवो दासपोरुसं ।
सव्वमेयं चइत्ताणं कामरूवी भविस्ससि ॥५॥
अज्झत्थं सव्वओ सव्वं दिस्स पाणे पियायए ।
न हणे पाणिणो पाणे भयवेराओ उवरए ॥६॥
आयाणं नरयं दिस्स नायएज्ज तणामवि ।
दोगुंछी अप्पणो पाए दिन्नं भुंजेज्ज भोयणं ॥७॥
*इहमेगे उ मन्नन्ति[6] अप्पच्चक्खाय पावगं ।
आयरियं विदित्ताणं[7] सव्वदुक्खाण मुच्चई ॥८॥

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[1] °स्सुयं A. [2] जावन्ति J. [3] मित्तिं A. [4] एहुसा $B^{1.2}$.
[5] °णाय J. [6] °न्न° A. [7] विइ° B^{1}.

भणन्ता अकरेन्ता य बन्धमोक्खपइण्णिणो[1] ।
वायाविरियमेत्तेण समासासेन्ति अप्पयं[2] ॥९॥
*न चित्ता तायए भासा कुओ विज्जाणुसासणं ।
विसन्ना[3] पावकम्मेहिं बाला पंडियमाणिणो ॥१०॥
*जे केइ सरीरे सत्ता वण्णे[4] रूवे य सव्वसो ।
मणसा कायवक्केणं सव्वे ते दुक्खसंभवा ॥११॥
आवन्ना[5] दीहमद्धाणं संसारंमि अणन्तए ।
तम्हा सव्वदिसं पस्सं अप्पमत्तो परिव्वए ॥१२॥
बहिया[6] उड्ढमादाय नावकंखे कयाइ वि ।
पुव्वकम्मखयट्ठाए इमं देहं समुद्धरे ॥१३॥
*विविच्च[7] कम्मुणो हेउं कालकंखी परिव्वए ।
मायं पिंडस्स पाणस्स कडं लद्धूण भक्खए ॥१४॥
सन्निहिं[8] च न कुव्वेज्जा लेवमायाए संजए ।
पक्खीपत्तं समादाय निरवेक्खो परिव्वए ॥१५॥
एसणासमिओ लज्जू गामे अणियओ चरे ।
अप्पमत्तो पमत्तेहिं पिंडवायं गवेसए ॥१६॥

एवं से उदाहु अणुत्तरनाणी अणुत्तरदंसी[9] अणुत्तरनाणदंसणधरे अरहा नायपुत्ते भगवं वेसालिए वियाहिए त्ति बेमि ॥

॥ खुड्डागनियंठिज्जं समत्तं ॥

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[1] बंभ॰ B^1. [2] ॰यं A. [3] ॰ण्णा A. [4] A. add. य.
[5] ॰ण्णा A. [6] प॰ A. [7] ॰गिंच A, $B^{1\cdot 2}$. [8] ॰ण्णि॰ A. [9] ॰सि A.

॥ एलयं सप्तमम् अध्ययनम् ॥

जहाएसं समुद्दिस्स कोइ पोसेज्ज एलयं ।
ओयणं[1] जवसं देज्जा पोसेज्जा वि सयंगणे ॥१॥
*तओ से पुट्ठे परिवूढे जायमेए[2] महोदरे ।
पीणिए विउले देहे आएसं परिकंखए ॥२॥
जाव न एइ आएसे[3] ताव जीवइ सो दुही ।
अह पत्तंमि आएसे सीसं छेत्तूण भुज्जई ॥३॥
जहा से खलु उरब्भे आएसाए समीहिए ।
एवं बाले अहम्मिट्ठे ईहई नरयाउयं ॥४॥
*हिंसे बाले मुसावाई अद्धाणंसि विलोवए ।
अन्नदत्तहरे[4] तेणे माई कं[5] नु[5] हरे सढे ॥५॥
इत्थीविसयगिद्धे य महारंभपरिग्गहे ।
भुंजमाणे सुरं मंसं परिवूढे परंदमे ॥६॥
अयकक्करभोई[6] य तुंदिल्ले[7] चियलोहिए[8] ।
आउयं नरए कंखे जहाएसं व एलए ॥७॥
आसणं सयणं जाणं वित्तं कामे[9] य[9] भुंजिया ।
दुस्साहडं धणं हिच्चा बहुं संचिणिया रयं ॥८॥
तओ कम्मगुरू जन्तू पच्चुप्पन्नपरायणे ।
अय[10] व्व आगयाएसे मरणन्तंमि सोयई[11] ॥९॥

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1 ओयणं $B^{1,2}$. 2 °मेदे J. 3 °सो A. 4 °च° A.
5 कंसु A. कण्ड B^1. 6 °कक्करे A. 7 °ले $B^{1,2}$. 8 °लोहिए B^2.
9 कामाणि $B^{1,2}$, J. 10 चए $B^{1,2}$, J. 11 सोयए B^2.

तओ आउपरिक्खीणे चुया देहा विहिंसगा ।
आसुरीयं दिसं बाला गच्छन्ति अवसा तमं ॥१०॥
जहा कागणिए[1] हेउं सहस्सं हारए[2] नरो ।
अपच्छं अम्बगं भोच्चा राया रज्जं तु हारए ॥११॥
एवं माणुस्सगा कामा देवकामाण अन्तिए ।
सहस्सगुणिया भुज्जो आउं कामा य दिव्विया ॥१२॥
*अणेगवासानउया जा सा पन्नवओ ठिई ।
जाणि जीयन्ति दुम्मेहा ऊणवाससयाउए[3] ॥१३॥
जहा य तिन्नि[4] वाणिया मूलं घेत्तूण निग्गया ।
एगो ऽत्थ लहई[5] लाभं एगो मूलेण आगओ ॥१४॥
एगो मूलं पि हारित्ता आगओ तत्थ वाणिओ ।
ववहारे उवमा एसा एवं धम्मे वियाणह ॥१५॥
माणुसत्तं भवे मूलं लाभो देवगई भवे ।
मूलच्छेएण जीवाणं नरगतिरिक्खत्तणं[6] धुवं ॥१६॥
दुहओ गई बालस्स आवई[7] वहमूलिया[8] ।
देवत्तं माणुसत्तं च जं जिए लोलयासढे ॥१७॥
तओ जिए सई[9] होइ दुविहं दोग्गइं गए ।
दुल्लहा तस्स उम्मुग्गा[10] अद्धाए सुइरादवि ॥१८॥
एवं जियं[11] सपेहाए[12] तुलिया बालं च पंडियं ।
मूलियं ते पवेसन्ति माणुसिं जोणिमेन्ति जे ॥१९॥

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[1] कागिणीए B¹·². [2] °ई B¹·², J. [3] ऊणे B¹·². [4] °न्नि A.
[5] °ए B¹·², J. [6] नरय° B¹. [7] आवती A. [8] बहु° B¹.
[9] सई B¹·², J. [10] °म्म° B¹·², J. [11] जिए A. [12] सा° B¹·².

*वेमायाहिं सिक्खाहिं जे नरा गिहिसुव्वया ।
उवेन्ति माणुसं जोणिं कम्मसच्चा हु पाणिणो ॥२०॥
*जेसिं तु विउला सिक्खा मूलियं ते अइच्छिया ।
सीलवन्ता सवीसेसा[1] अदीणा जन्ति देवयं ॥२१॥
*एवमद्दीणवं भिक्खुं[2] आगारिं च वियाणिया ।
कहण्णु जिच्चमेलिक्खं जिच्चमाणे न संविदे ॥२२॥
जहा कुसग्गे उदगं समुद्देण समं मिणे ।
एवं माणुस्सगा कामा देवकामाण अन्तिए ॥२३॥
कुसग्गमेत्ता इमे कामा सन्निरुद्धंमि आउए ।
कस्स हेउं पुराकाउं जोगक्खेमं न संविदे ॥२४॥
*इह कामाणियट्टस्स अत्तट्ठे अवरज्झई ।
सोच्चा नेयाउयं मग्गं जं भुज्जो परिभस्सई ॥२५॥
इह कामणियट्टस्स अत्तट्ठे नावरज्झई ।
पूइदेहनिरोहेणं[3] भवे देवि त्ति मे सुयं ॥२६॥
इड्ढी[4] जुई[5] जसो वण्णो आउं सुहमणुत्तरं ।
भुज्जो जत्थ मणुस्सेसु तत्थ से उववज्जई ॥२७॥
*बालस्स पस्स बालत्तं अहम्मं पडिवज्जिया[6] ।
चिच्चा धम्मं अहम्मिट्ठे नरए[7] उववज्जई[7] ॥२८॥
धीरस्स पस्स धीरत्तं सच्चधम्माणुवत्तिणो ।
चिच्चा अधम्मं धम्मिट्ठे देवेसु उववज्जई ॥२९॥

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[1] °वि° A. [2] °क्खू A. [3] पूति° A. [4] °ड्ढी A.
[5] जुत्ती A. [6] °वज्जियो $B^{1.2}$, J [7] नरएसुव° A.

तुलियाण बालभावं अबालं चेव पंडिए ।
चइऊण बालभावं अबालं सेवई[1] मुणि ॥३०॥ त्ति बेमि॥

॥ एलयज्झयणं समत्तं ॥

॥ काविलीयम् अष्टमम् अध्ययनम् ॥

*अधुवे असासयंमी संसारंमि दुक्खपउराए ।
किं नाम होज्ज तं कम्मयं जेणाहं दोग्गइं न गच्छेज्जा[2] ॥१॥
*विजहित्तु पुव्वसंजोयं न सिणेहं कहिंचि कुव्वेज्जा ।
असिणेहसिणेहकरेहिं दोसपओसेहि[3] मुच्चए भिक्खू ॥२॥
तो नाणदंसणसमग्गो हियनिस्सेसाय[4] सव्वजीवाणं ।
तेसिं विमोक्खणट्ठाए भासई मुणिवरो विगयमोहो ॥३॥
*सव्वं गन्थं कलहं च विप्पजहे तहाविहं भिक्खू ।
सव्वेसु कामजाएसु[5] पासमाणो न लिप्पई ताई ॥४॥
भोगामिसदोसविसन्ने[6] हियनिस्सेयसबुद्धिवोच्चत्थे ।
बाले य मन्दिए मूढे बज्झई मच्छिया व खेलंमि ॥५॥
*दुपरिच्चया इमे कामा नो सुजहा अधीरपुरिसेहिं ।
अह सन्ति सुव्वया साहू जे तरन्ति अतरं[7] वणिया वा ॥६॥
*समणामु[8] एगे वयमाणा पाणवहं[9] मिया अयाणन्ता ।
मन्दा निरयं गच्छन्ति बाला पावियाहिं दिट्ठीहिं ॥७॥

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[1] °ए B[1.2], J. [2] °ज्जं A. [3] °हिं B[1.2]. [4] °साए B[1.2], J.
[5] °जातेसु A. [6] °न्ने A. [7] अयरं B[1]. [8] समणा मु J.
[9] पाणि° B[1].

न हु पाणवहं[1] अणुजाणे मुच्चेज्ज कयाइ सव्वदुक्खाणं ।
एवारिएहिं[2] अक्खायं जेहिं इमो साहुधम्मो पन्नत्तो ॥८
*पाणे य नाइवाएज्जा से समीइ त्ति वुच्चई ताई ।
तओ से पावयं कम्मं निज्जाइ उदगं व थलाओ[3] ॥९॥
*जगनिस्सिएहिं भूएहिं[4] तसनामेहिं थावरेहिं च ।
नो तेसिमारभे दंडं मणसा वयसा कायसा चेव ॥१०॥
सुद्धेसणाओ नच्चाणं तत्थ ठवेज्ज भिक्खू अप्पाणं ।
जायाए घासमेसेज्जा रसगिद्धे न सिया भिक्खाए ॥११॥
*पन्ताणि चेव सेवेज्जा सीयपिंडं पुराणकुम्मासं ।
अदु वक्कसं पुलागं वा जवणट्ठाए निसेवए मंथुं[5] ॥१२॥
जे लक्खणं च सुविणं अंगविज्जं[6] च जे पउंजन्ति ।
न हु ते समणा वुच्चन्ति एवं आयरिएहिं अक्खायं ॥१३।
इहजीवियं अणियमेत्ता पभट्ठा समाहिजोएहिं ।
ते कामभोगरसगिद्धा उववज्जन्ति[7] आसुरे काए ॥१४॥
*तत्तो[8] वि य उव्वट्टित्ता संसारं बहुं अणुपरियडन्ति ।
बहुकम्मलेवलित्ताणं बोही होइ सुदुल्लहा[9] तेसिं ॥१५॥
कसिणं पि जो इमं लोयं पडिपुण्णं दलेज्ज इक्कस्स ।
तेणावि से न संतुस्से[10] इइ दुप्पूरए इमे आया ॥१६॥
*जहा लाहा तहा लोहो लाहा लोहो पवड्ढई[11] ।
दोमासकयं कज्जं कोडीए वि न निट्ठियं ॥१७॥

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[1] पाणि° B[1]. [2] एवायरि° B[1 2], J. [3] थलाओ J.
[4] च्चेहिं B[1]. [5] मंथं A. [6] °विज्जाओ B[1] [7] °न्ती A. [8] तओ B[1].
[9] °भा A. [10] °तुसिज्जा B[1 2]. [11] °वड्ढई J

नो रक्खसीसु गिज्झेज्जा गंडवच्छासु ऽणेगचित्तासु ।
जाओ पुरिसं पलोभित्ता खेल्लन्ति जहा व दासेहिं ॥१८॥
नारीसु नोवगिज्झेज्जा इत्थी विप्पजहे अणागारे ।
धम्मं च पेसलं नच्चा तत्थ ठवेज्ज भिक्खू अप्पाणं ॥१९॥
इइ एस धम्मे अक्खाए कविलेणं च विसुद्धपन्नेणं ।
तरिहिन्ति[1] जे उ काहिन्ति तेहिं आराहिया दुवे लोग ॥२०॥
त्ति बेमि ॥

॥ काविलीयं समत्तं ॥

॥ नमिपव्वज्जा नवमम् अध्ययनम् ॥

चइऊण देवलोगाओ उववन्नो माणुसंमि लोगंमि ।
उवसन्तमोहणिज्जो सरई पोराणियं जाइं[2] ॥१॥
जाइं सरित्तु भयवं सहसंबुद्धो अणुत्तरे धम्मे ।
पुत्तं ठवेत्तु रज्जे अभिणिक्खमई नमी राया ॥२॥
से[3] देवलोगसरिसे अन्तेउरवरगओ वरे भोए ।
भुंजित्तु नमी राया बुद्धो भोगे परिच्चयई ॥३॥
मिहिलं[4] सपुरजणवयं[5] बलमोरोहं च परियणं सव्वं ।
चिच्चा अभिनिक्खन्तो एगन्तमहिट्ठिओ भयवं ॥४॥
कोलाहलगभूयं[6] आसी मिहिलाए पव्वयन्तंमि ।
तइया रायरिसिंमि नमिंमि अभिणिक्खमन्तंमि ॥५॥

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[1] तर° J. [2] जायं B[1-2], J. [3] सो B[1-2], J. [4] म° B[1-2], J. [5] °सु° B[1]. [6] कोलाहलसंभूयं B[1-2], J.

अब्भुट्ठियं रायरिसिं पव्वज्जाठाणमुत्तमं ।
सक्को माहणरूवेण[1] इमं वयणमब्बवी ॥ ६ ॥
किण्णु भो अज्ज मिहिला[2] कोलाहलगसंकुला ।
सुव्वन्ति दारुणा सद्दा पासाएसु गिहेसु य ॥ ७ ॥
एयमट्ठं निसामित्ता हेऊकारणचोइउं[3] ।
तउ नमी रायरिसी देविन्दं इणमब्बवी ॥ ८ ॥
मिहिलाए[2] चेइए वच्छे सीयच्छाए मणोरमे ।
पत्तपुप्फफलोवेए बहूणं बहुगुणे सया ॥ ९ ॥
वाएण हीरमाणंमि चेइयंमि मणोरमे ।
दुहिया असरणा अत्ता एए कन्दन्ति भो खगा ॥ १० ॥
एयमट्ठं निसामित्ता हेऊकारणचोइउं ।
तउ[4] नमिं रायरिसिं देविन्दो इणमब्बवी ॥ ११ ॥
एस अग्गी य वाऊ य एयं डज्झइ मन्दिरं ।
भयवं अन्तेउरं तेणं कीस णं नावपेक्खह[5] ॥ १२ ॥
एयमट्ठं निसामित्ता हेऊकारणचोइउं ।
तउ नमी रायरिसी देविन्दं इणमब्बवी ॥ १३ ॥
सुहं वसामो जीवामो जेसि मो नत्थि किंचण ।
मिहिलाए[2] डज्झमाणीए न मे डज्झइ किंचण ॥ १४ ॥
चत्तपुत्तकलत्तस्स निव्वावारस्स भिक्खुणो ।
पियं न विज्जई किंचि अप्पियं पि न विज्जई ॥ १५ ॥

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[1] माहणवेसेणं $B^{1.2}$, J. [2] म° $B^{1.2}$, J. [3] °चाइयं A. [4] ततो A.
[5] °पिक्खए A, B^2. °पक्खई B^1.

वहुं खु मुणिणो भद्दं अणगारस्स भिक्खुणो ।
सव्वउ विप्पमुक्कस्स एगन्तमणुपस्सउ ॥१६॥
एयमट्ठं निसामित्ता हेऊकारणचोइउ ।
तउ नमिं रायरिसिं देविन्दो इणमब्बवी ॥१७॥
पागारं कारइत्ताणं गोपुरट्टालगाणि च ।
उस्सूलगसयग्घीउ तउ गच्छसि खत्तिया ॥१८॥
एयमट्ठं निसामित्ता हेऊकारणचोइउ ।
तउ नमी रायरिसी देविन्दं इणमब्बवी ॥१९॥
*सद्धं[1] नगरं किच्चा तवसंवरमग्गलं[2] ।
खन्तिं[3] निउणपागारं तिगुत्तं दुप्पधंसयं ॥२०॥
धणुं परक्कमं किच्चा जीवं च इरियं सया ।
धिइं च केयणं किच्चा सच्चेण पलिमन्थए[4] ॥२१॥
तवनारायजुत्तेण भित्तूणं कम्मकंचुयं ।
मुणी विगयसंगामो भवाउ परिमुच्चए ॥२२॥
एयमट्ठं निसामित्ता हेऊकारणचोइउ ।
तउ नमिं रायरिसिं देविन्दो इणमब्बवी ॥२३॥
पासाए कारइत्ताणं वद्धमाणगिहाणि य ।
वालग्गपोइयाउ य तउ गच्छसि खत्तिया ॥२४॥
एयमट्ठं निसामित्ता हेऊकारणचोइउ ।
तउ नमी रायरिसी देविन्दं इणमब्बवी ॥२५॥

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[1] च add. B^{2}. [2] °संवरम° al. [3] खत्ति A, B^{2}, खत्ती J.
[4] °मंथए $B^{1.2}$.

संसयं खलु सो कुणई जो मग्गे कुणई घरं ।
जत्थेव गन्तुमिच्छेज्जा तत्थ कुव्वेज्ज[1] सासयं ॥ २६ ॥
एयमट्ठं निसामित्ता हेऊकारणचोइओ ।
तओ नमिं रायरिसिं देविन्दो इणमब्बवी ॥ २७ ॥
आमोसे लोमहारे य गंठिभेए य तक्करे ।
नगरस्स खेमं काऊणं तओ गच्छसि खत्तिया ॥ २८ ॥
एयमट्ठं निसामित्ता हेऊकारणचोइओ ।
तओ नमी रायरिसी देविन्दं इणमब्बवी ॥ २९ ॥
असइं तु मणुस्सेहिं मिच्छा दंडो पजुंजई ।
अकारिणोऽत्थ बज्झन्ति मुच्चई कारओ जणो ॥ ३० ॥
एयमट्ठं निसामित्ता हेऊकारणचोइओ ।
तओ नमिं रायरिसिं देविन्दो इणमब्बवी ॥ ३१ ॥
*जे केइ[2] पत्थिवा तुब्भं नानमन्ति[3] नराहिवा ।
वसे ते ठावइत्ताणं तओ गच्छसि खत्तिया ॥ ३२ ॥
एयमट्ठं निसामित्ता हेऊकारणचोइओ ।
तओ नमी रायरिसी देविन्दं इणमब्बवी ॥ ३३ ॥
जो सहस्सं सहस्साणं संगामे दुज्जए जिणे ।
एगं जिणेज्ज अप्पाणं एस से परमो जओ ॥ ३४ ॥
अप्पाणमेव जुज्झाहि किं ते जुज्झेण बज्झओ ।
अप्पणामेवमप्पाणं जइत्ता[4] सुहमेहए ॥ ३५ ॥
पंचिन्दियाणि कोहं माणं मायं तहेव लोहं च ।
दुज्जयं चेव अप्पाणं सव्वं अप्पे जिए जियं ॥ ३६ ॥

[1] कुव्विज्ज A. [2] केति A. [3] णो॰ A. [4] जिणित्ता B[1].

एयमट्ठं निसामित्ता हेऊकारणचोइउं ।
तउं नमिं रायरिसिं देविन्दो इणमब्बवी ॥३७॥
जइत्ता विउले जन्ने भोइत्ता समणमाहणे ।
दत्ता[1] भोत्ता य जिट्ठा[2] य तउं गच्छसि खत्तिया ॥३८॥
एयमट्ठं निसामित्ता हेऊकारणचोइउं ।
तउं नमी रायरिसी देविन्दं इणमब्बवी ॥३९॥
जो सहस्सं सहस्साणं मासे मासे गवं दए ।
तस्स वि संजमो सेउं अदिन्तस्स वि किंचण ॥४०॥
एयमट्ठं निसामित्ता हेऊकारणचोइउं ।
तउं नमिं रायरिसिं देविन्दो इणमब्बवी ॥४१॥
*घोरासमं चइत्ताणं अन्नं पत्थेसि आसमं ।
इहेव पोसहरउं भवाहि मणुयाहिवा ॥४२॥
एयमट्ठं निसामित्ता हेऊकारणचोइउं ।
तउं नमी रायरिसी देविन्दं इणमब्बवी ॥४३॥
मासे मासे तु जो बालो कुसग्गेण तु भुंजए ।
न सो सक्खायधम्मस्स[3] कलं अग्घइ सोलसिं ॥४४॥
एयमट्ठं निसामित्ता हेऊकारणचोइउं ।
तउं नमिं रायरिसिं देविन्दो इणमब्बवी ॥४५॥
*हिरण्णं सुवण्णं मणिमुत्तं कंसं दूसं च वाहणं ।
कोसं वड्ढावइत्ताणं तउं गच्छसि खत्तिया ॥४६॥
एयमट्ठं निसामित्ता हेऊकारणचोइउं ।
तउं नमी रायरिसी देविन्दं इणमब्बवी ॥४७॥

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[1] दत्ता $B^{1,2}$, J. [2] जु° B^{1}. [3] सुयक्खायस्स धम्मस्स $B^{1,2}$, J.

*सुवसरुप्पस्स उ पव्वया भवे
सिया हु केलाससमा असंखया ।
नरस्स लुद्धस्स न तेहिं किंचि
इच्छा उ आगाससमा अणन्तिया ॥४८॥
*पुढवी साली जवा चेव हिरण्णं पसुभिस्सह ।
पडिपुण्णं नालमेगस्स इइ विज्जा तवं चरे ॥४९॥
एयमट्ठं निसामित्ता हेऊकारणचोइओ ।
तओ नमिं रायरिसिं देविन्दो इणमब्बवी ॥५०॥
*अच्छेरयमब्भुदए भोए चयसि पत्थिवा ।
असन्ते कामे पत्थेसि संकप्पेण विहम्मसि[1] ॥५१॥
एयमट्ठं निसामित्ता हेऊकारणचोइओ ।
तओ नमी रायरिसी देविन्दं इणमब्बवी ॥५२॥
सल्लं कामा विसं कामा कामा आसीविसोवमा ।
कामे[2] पत्थेमाणा अकामा जन्ति दोग्गइं ॥५३॥
अहे वयन्ति[3] कोहेणं माणेणं अहमा गई ।
माया गईपडिग्घाओ लोभाओ दुहओ भयं ॥५४॥
अवउज्झिऊण माहणरूवं विउव्विऊण[4] इन्दत्तं ।
वन्दइ अभित्थुणन्तो इमाहि महुराहिं वग्गूहिं ॥५५॥
अहो ते निज्जिओ कोहो अहो माणो पराजिओ ।
अहो निरक्किया माया अहो[5] लोभो वसीकओ ॥५६॥

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[1] °म्म° B[1.2], J.   [2] य add. B[1.2], J.   [3] वयइ Mss. J.
[4] विउव्विऊण B[1.2], J.   [5] ते add. A.

अहो ते अज्जवं साहु अहो ते साहु मद्दवं ।
अहो ते उत्तमा खन्ती अहो ते मुत्ति उत्तमा ॥५७॥
इहं सि उत्तमो भन्ते पच्छा होहिसि उत्तमो ।
लोगुत्तमुत्तमं[1] ठाणं सिद्धिं गच्छसि नीरओ ॥५८॥
एवं अभित्थुणन्तो रायरिसिं उत्तमाए सद्धाए ।
पयाहिणं करेन्तो पुणो पुणो वन्दई सक्को ॥५९॥
*तो वन्दिऊण पाए चक्कंकुसलक्खणे मुणिवरस्स ।
आगासेणुप्पइओ ललियचलकुंडलतिरीडी[2] ॥६०॥
नमी नमेइ अप्पाणं सक्खं सक्केण चोइओ ।
चइऊण गेहं च वेदेही[3] सामण्णे पज्जुवट्ठिओ ॥६१॥
एवं करेन्ति संबुद्धा पंडिया पवियक्खणा ।
विणियट्टन्ति भोगेसु जहा से नमी रायरिसी ॥६२॥

॥ त्ति बेमि ॥

॥ नमिपव्वज्जा समत्ता ॥

॥ दुमपत्तयं दशमम् अध्ययनम् ॥

दुमपत्तए पण्डुयए[4] जहा निवडइ [5]राइगणाण अच्चए ।
एवं मणुयाण जीवियं समयं गोयम मा पमायए ॥१॥
*कुसग्गे जह [6]ओसबिन्दुए थोवं चिट्ठइ लम्बमाणए ।
एवं मणुयाण जीवियं समयं गोयम मा पमायए ॥२॥
इइ इत्तरियम्मि आउए जीवियए[7] बहुपच्चवायए[8] ।

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[1] लोग॰ B[1]. [2] ॰रे J. [3] वे॰ B[1]. [4] पण्डुए B[2].
[5] राय॰ J.; B[1] om. [6] उस॰ A. [7] जीविए य A. [8] ॰वाय॰ B[1].

विहुणाहि रयं पुरे कडं समयं गोयम मा पमायए ॥३॥
दुल्लहे खलु माणुसे भवे चिरकालेण वि सव्वपाणिणं।
गाढा य विवाग कम्मुणो[1] समयं गोयम मा पमायए ॥४॥
पुढविक्कायमइगओ उक्कोसं जीवो उ संवसे।
कालं संखाईयं समयं गोयम मा पमायए ॥५॥
आउक्कायमइगओ उक्कोसं जीवो उ संवसे।
कालं संखाईयं समयं गोयम मा पमायए ॥६॥
तेउक्कायमइगओ उक्कोसं जीवो उ संवसे।
कालं संखाईयं समयं गोयम मा पमायए ॥७॥
[2]वाउक्कायमइगओ उक्कोसं जीवो उ संवसे।
कालं संखाईयं समयं गोयम मा पमायए ॥८॥
वणस्सइकायमइगओ उक्कोसं जीवो उ संवसे।
कालमणन्तदुरन्तयं समयं गोयम मा पमायए ॥९॥
बेइंन्दियकायमइगओ उक्कोसं जीवो उ संवसे।
कालं संखिज्जसन्नियं समयं गोयम मा पमायए ॥१०॥
तेइंन्दकायमइगओ उक्कोसं जीवो उ संवसे।
कालं संखिज्जसन्नियं समयं गोयम मा पमायए ॥११॥
चउरिन्दियकायमइगओ उक्कोसं जीवो उ संवसे।
कालं संखिज्जसन्नियं समयं गोयम मा पमायए ॥१२॥
पंचिन्दियकायमइगओ उक्कोसं जीवो उ संवसे।
सत्तट्ठभवगहणे समयं गोयम मा पमायए ॥१३॥

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[1] °णा B[1].   [2] वाय° B[1].

देवे नेरइए यमइगओ उक्कोसं जीवो उ संवसे ।
इक्कक्कभवगहणे समयं गोयम मा पमायए ॥१४॥
एवं भवसंसारे संसरइ सुहासुहेहि कम्मेहिं ।
जीवो पमायबहुलो समयं गोयम मा पमायए ॥१५॥
लद्धूण वि माणुसत्तणं आरिअत्तं पुणरावि दुल्लहं ।
बहवे दसुया मिलक्खुया[1] समयं गोयम मा पमायए ॥१६॥
लद्धूण वि आरियत्तणं[2] अहीणपंचेन्दियया हु दुल्लहा ।
विगलिन्दियया[3] हु दीसई समयं गोयम मा पमायए ॥१७॥
*अहीणपंचेन्दियत्तं पि से लहे उत्तमधम्मसुई हु दुल्लहा[4] ।
कुतित्थिनिसेवए जणे समयं गोयम मा पमायए ॥१८॥
लद्धूण वि उत्तमं सुइं सद्दहणा पुणरावि दुल्लहा ।
मिच्छत्तनिसेवए जणे समयं गोयम मा पमायए ॥१९॥
धम्मं पि हु सद्दहन्तया दुल्लहया[5] काएण फासया ।
इह कामगुणेहि मुच्छिया समयं गोयम मा पमायए ॥२०॥
परिजूरइ ते सरीरयं केसा पण्डुरया हवन्ति ते ।
से सोयबले य हायई समयं गोयम मा पमायए ॥२१॥
परिजूरइ ते सरीरयं केसा पण्डुरया हवन्ति ते ।
से चक्खुबले य हायई समयं गोयम मा पमायए ॥२२॥
परिजूरइ ते सरीरयं केसा पण्डुरया हवन्ति ते ।
से घाणबले य हायई समयं गोयम मा पमायए ॥२३॥

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[1] मिलि° A. [2] आयरि° B[2], J. [3] विगि° B[1.2].
[4] सुइ° B[1]. [5] °हता A.

परिजूरइ ते सरीरयं केसा पण्डुरया हवन्ति ते ।
से जिब्भबले य हायई समयं गोयम मा पमायए ॥२४॥
परिजूरइ ते सरीरयं केसा पण्डुरया हवन्ति ते ।
से फासबले य हायई समयं गोयम मा पमायए ॥२५॥
परिजूरइ ते सरीरयं केसा पण्डुरया हवन्ति ते ।
से सव्वबले य हायई समयं गोयम मा पमायए ॥२६॥
अरई गण्डं विसूइया आयंका विविहा फुसन्ति ते ।
विहडइ विद्धंसइ ते सरीरयं समयं गोयम मा पमायए ॥२७॥
वोच्छिन्द सिणेहमप्पणो कुमुयं सारइयं व पाणियं ।
से सव्वसिणेहवज्जिए समयं गोयम मा पमायए ॥२८॥
चिच्चाण धणं च भारियं पव्वइओ हि सि अणगारियं ।
मा वन्तं पुणो वि आइए[1] समयं गोयम मा पमायए ॥२९॥
अवउज्झिय मित्तबन्धवं विउलं चेव धणोहसंचयं ।
मा तं बिइयं[2] गवेसए समयं गोयम मा पमायए ॥३०॥
न हु जिणे अज्ज दिस्सई[3] बहुमए दिस्सइ[3] मग्गदेसिए ।
संपइ नेयाउए पहे समयं गोयम मा पमायए ॥३१॥
अवसोहिय कण्टगा पहं ओइणो सि पहं महालयं ।
गच्छसि मग्गं विसोहिया समयं गोयम मा पमायए ॥३२॥
अबले जह भारवाहए मा मग्गे विसमे वगाहिया ।
पच्छा पच्छाणुतावए समयं गोयम मा पमायए ॥३३॥

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[1] °आविए $B^{1.2}$, J. [2] बितियं A. [3] °ति A, दीसई B^1.

तिस्रो हु सि अस्रवं महं किं पुण चिट्ठसि तीरमागस्रो ।
अभितुर[1] पारं गमित्तए समयं गोयम मा पमायए ॥३४॥
अकलेवरसेणिम् उस्सिया[2] सिद्धिं गोयम लोयं गच्छसि ।
खेमं च सिवं अणुत्तरं समयं गोयम मा पमायए ॥३५॥
बुद्धे परिनिव्वुडे चरे गामगए नगरे व संजए ।
सन्तीमग्गं च वूहए समयं गोयम मा पमायए ॥३६॥
बुद्धस्स निसम्म भासियं सुकहियमट्ठपस्रोवसोहियं ।
रागं दोसं[3] च[3] छिन्दिया सिद्धिगइं गए गोयमे ॥३७॥
॥ त्ति बेमि ॥

॥ दुमपत्तयं समत्तम् ॥

॥ बहुस्सुयपुज्जम्[4] एकादशं अध्ययनम् ॥

संजोगा विप्पमुक्कस्स अणगारस्स भिक्खुणो ।
आयारं पाउकरिस्सामि आणुपुव्विं सुणेह मे ॥१॥
जे यावि होइ निव्विज्जे थद्धे लुद्धे अणिग्गहे ।
अभिक्खणं उल्लवई अविणीए अबहुस्सुए ॥२॥
अह पंचहिं ठाणेहिं जेहिं सिक्खा न लब्भई ।
थम्भा कोहा[5] पमाएणं रोगेणालस्सएण य ॥३॥
अह अट्ठहिं ठाणेहिं सिक्खासीलि त्ति वुच्चई ।
अहस्सिरे[6] मया[7] दन्ते न य मम्ममुदाहरे ॥४॥

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[1] °त्तर B[1]. [2] ऊसिया B[1.2], J. [3] दोसमेव A.
[4] बहुस्सुयं B[1.2], J. [5] मोहा B[1.2], J. [6] °हसि° A. [7] सदा A.

नासीले न विसीले न[1] सिया अइलोलुए।
अकोहणे सच्चरए सिक्खासीलि त्ति वुच्चई ॥५॥
अह चोद्दसहिं[2] ठाणेहिं वट्टमाणे उ संजए।
अविणीए वुच्चई सो[3] उ निव्वाणं[4] च न गच्छइ ॥६॥
अभिक्खणं कोही हवइ पबन्धं च पकुव्वई।
मेत्तिज्जमाणो वमइ[5] सुयं[6] लद्धूण मज्जई ॥७॥
अवि पावपरिक्खेवी अवि मित्तेसु कुप्पई।
सुप्पियस्सावि मित्तस्स रहे भासइ पावयं ॥८॥
पइण्णवाई[7] दुहिले थद्धे लुद्धे अणिग्गहे।
असंविभागी अवियत्ते अविणीए त्ति वुच्चई ॥९॥
अह पन्नरसहिं ठाणेहिं सुविणीए त्ति वुच्चई।
नीयावत्ती अचवले अमाई अकुऊहले ॥१०॥
अप्पं च अहिक्खिवई पबन्धं च न कुव्वई।
मेत्तिज्जमाणो भयई सुयं[6] लद्धुं न मज्जई ॥११॥
न य पावपरिक्खेवी न य मित्तेसु कुप्पई।
अप्पियस्सावि मित्तस्स रहे कल्लाण भासई ॥१२॥
कलहडमरवज्जिए बुद्धे अभिजाइए।
हिरिमं पडिसंलीणे सुविणीए त्ति वुच्चई ॥१३॥
वसे गुरुकुले निच्चं जोगवं उवहाणवं।
पियंकरे पियंवाई[8] से सिक्खं लद्धुमरिहई ॥१४॥

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[1] A add चि. [2] चउ॰ B[1.2], J. [3] स B[1.2] [4] वे॰ A.
[5] ॰ति A. [6] सुतं A. [7] ॰वादी A. [8] ॰वाती A.

जहा संखम्मि पयं निहियं दुहओ वि विरायइ ।
एवं बहुस्सुए भिक्खू धम्मो कित्ती तहा सुयं ॥१५॥
जहा से कम्बोयाणं आइणे कन्थए सिया ।
आसे जवेण[1] पवरे एवं हवइ बहुस्सुए ॥१६॥
जहाइण्णसमारूढे सूरे दढपरक्कमे ।
उभओ नन्दिघोसेणं एवं हवइ[2] बहुस्सुए ॥१७॥
जहा[3] करेणुपरिकिण्णे कुंजरे सट्ठिहायणे ।
बलवन्ते अप्पडिहए एवं हवइ बहुस्सुए ॥१८॥
जहा से तिक्खसिंगे जायखन्धे विरायई ।
वसहे जूहाहिवई एवं हवइ बहुस्सुए ॥१९॥
जहा से तिक्खदाढे उदग्गे[4] दुप्पहंसए ।
सीहे मियाण पवरे एवं हवइ बहुस्सुए ॥२०॥
जहा से वासुदेवे संखचक्कगयाधरे ।
अप्पडिहयबले जोहे एवं हवइ बहुस्सुए ॥२१॥
जहा से चाउरन्ते चक्कवट्टी महिड्ढिए[5] ।
चोद्दसरयणाहिवई एवं हवइ बहुस्सुए ॥२२॥
जहा से सहस्सक्खे वज्जपाणी पुरन्दरे ।
सक्के देवाहिवई एवं हवइ बहुस्सुए ॥२३॥
जहा से तिमिरविद्धंसे उत्तिट्ठन्ते[6] दिवायरे ।
जलन्ते इव तेएण एवं हवइ बहुस्सुए ॥२४॥

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[1] जवणे A. [2] °ति A [3] A add से. [4] उदग्गि A.
[5] महि° $B^{1.2}$, J. [6] उत्ति° $B^{1.2}$, J.

जहा से उडुवई चन्दे नक्खत्तपरिवारिए।
पडिपुण्णे पुण्णमासीए एवं हवइ बहुस्सुए ॥२५॥
*जहा से सामाइयाणं कोट्ठागारे सुरक्खिए।
नाणाधन्नपडिपुण्णे एवं हवइ बहुस्सुए ॥२६॥
जहा सा दुमाण पवरा जम्बू नाम सुदंसणा।
[1]अणाढियस्स देवस्स एवं हवइ बहुस्सुए ॥२७॥
*जहा सा नईण पवरा सलिला सागरंगमा।
सीया नीलवन्तपवहा एवं हवइ बहुस्सुए ॥२८॥
जहा से नगाण पवरे सुमहं मन्दरे गिरी।
नाणोसहिपज्जलिए एवं हवइ बहुस्सुए ॥२९॥
जहा से सयंभुरमणे उदही अक्खओदए[2]।
नाणारयणपडिपुण्णे एवं हवइ बहुस्सुए ॥३०॥
समुद्दगम्भीरसमा दुरासया
अचक्किया केणइ दुप्पहंसया।
सुयस्स पुण्णा विउलस्स ताइणो
खवित्तु कम्मं गइमुत्तमं गया ॥३१॥
तम्हा सुयमहिट्ठिज्जा उत्तमट्ठगवेसए।
जेणप्पाणं परं चेव सिद्धिं संपाउणेज्जासि ॥३२॥
॥ त्ति बेमि ॥

॥ बहुस्सुयपुज्जं समत्तं ॥

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[1] आ° B[1.2], J.   [2] अक्खरो° B[1].

॥ हरिएसिज्जं द्वादशम् अध्ययनम् ॥

*सोवागकुलसंभूओ गुणुत्तरधरो मुणी ।
हरिएसबलो नाम आसि भिक्खू जिइन्दिओ ॥१॥
इरिएसणभासाए उच्चारसमिईसु[1] य ।
जओ आयाणनिक्खेवे संजओ सुसमाहिओ ॥२॥
मणगुत्तो वयगुत्तो कायगुत्तो जिइन्दिओ[2] ।
भिक्खट्ठा बम्भइज्जम्मि जन्नवाडे उवट्ठिओ[3] ॥३॥
तं पासिऊणम्[4] एज्जन्तं तवेण परिसोसियं ।
पन्तोवहिउवगरणं उवहसन्ति अणारिया ॥४॥
*जाईमयपडिथद्धा[5] हिंसगा अजिइन्दिया ।
अबम्भचारिणो बाला इमं वयणमब्बवी[6] ॥५॥
कयरे[7] आगच्छइ[8] दित्तरूवे काले विगराले[9] फोक्कनासे ।
ओमचेलए पंसुपिसायभूए संकरदूसं परिवरिय[10] कण्ठे ॥६॥
*को रे[11] तुवं[12] इय[13] अदंसणिज्जे काए व आसाइहमागओ सि ।
ओमचेलया पंसुपिसायभूया गच्छ क्खलाहि किमिहं
ठिओ सि ॥७॥
जक्खे[14] तहिं तिन्दुयरुक्खवासी अणुकम्पओ तस्स
महामुणिस्स ।
पच्छायइत्ता नियगं सरीरं इमाइं वयणाइमुदाहरित्था ॥८॥

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[1] ॰तीसु J. [2] जितें॰ A. [3] ॰वाडमुव॰ Mss. J.
[4] ॰ण B[1,2], J. [5] ॰बद्धा Mss. J. [6] ॰वं B[1]. [7] कतरे A.
[8] ॰ति A. [9] ॰क्क॰ B[1,2]. [10] परिहिय A ; हरिय B[1,2], J.
[11] कयरे Mss. J. [12] तुमं Mss. J. [13] त्य J. [14] जक्खो B[1,2], J.

समणो अहं संजओ बम्भयारी विरओ[1] धणपयणप-
रिग्गहाओ ।
परप्पवित्तस्स उ भिक्खकाले अन्नस्स अट्ठा[2] इहमाग-
ओमि ॥९॥
*वियरिज्जइ खज्जइ[3] भुज्जई[3] अन्नं पभूयं भवयाणमेयं[4] ।
जाणेह[5] मे जायणजीविणु[6] त्ति सेसावसेसं लभऊ
तवस्सी ॥१०॥
उवक्खडं भोयण माहणाणं अत्तट्ठियं सिद्धमिहेगपक्खं ।
न ऊ[7] वयं[7] एरिसमन्नपाणं दाहामु तुज्झं किमिहं
ठिओसि ॥११॥
*थलेसु बीयाइ ववन्ति कासगा[8] तहेव निन्नेसु य आससाए ।
एयाए सद्धाए दलाह[9] मज्झं आराहए पुण्णमिणं खु
खित्तं ॥१२॥
खेत्ताणि[10] अम्हं विइयाणि लोए जहिं पकिण्णा विरुहन्ति
पुण्णा ।
जे माहणा जाइविज्जोववेया ताइं तु खेत्ताइं सुपेसलाइं ॥१३॥
कोहो य माणो य वहो य जेसिं मोसं अदत्तं च परिग्गहं च ।
ते माहणा जाइविज्जाविहूणा ताइं तु खेत्ताइं सुपावयाइं ॥१४॥
*तुब्भेत्थ भो भारधरा गिराणं अट्ठं न जाणेह[11] अहिज्ज वेए ।
उच्चावयाइं मुणिणो चरन्ति ताइं तु खेत्ताइ सुपेसलाइं ॥१५॥

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1 °तो A 2 इट्ठा B¹. 3 भुज्जए खज्जई A. 4 °व J.
5 °णाहि B¹·², J. 6 °णो A, J, °णं B¹, °ण B². 7 तुब्भयं A.
8 B¹·² कासगा ante ववंति exh. 9 °हि B², J, °दाहि B¹. 10 °ई B¹ ².
11 °णाह B¹·², J.

अज्झावयाणं पडिकूलभासी पभाससे किं तु[1] सगासि अम्हं।
अवि एयं विणस्सउ अन्नपाणं न य णं दाहामु तुमं
नियण्ठा ॥१६॥

समिईहि मज्झं सुसमाहियस्स गुत्तीहि गुत्तस्स जिइन्दियस्स।
जइ मे न दाहित्थ अहेसणिज्जं किमज्ज[2] जन्नाण लहित्थ
लाहं ॥१७॥

के एत्थ खत्ता उवजोइया वा अज्झावया वा सह खण्डिएहिं।
एयं दण्डेण फलएण[3] हन्ता कण्ठम्मि घेत्तूण खलेज्ज
जो णं ॥१८॥

अज्झावयाणं वयणं सुणेत्ता उद्धाइया तत्थ बहू[4] कुमारा।
दण्डेहि वित्तेहि कसेहि चेव समागया तं इसि[5]
तालयन्ति ॥१९॥

रन्नो तहिं कोसलियस्स धूया भद्द त्ति नामेण अणिन्दियंगी।
तं पासिया संजय हम्ममाणं कुद्धे कुमारे परिनिव्ववेइ॥२०॥

देवाभिओगेण निओइएणं दिन्ना मु[6] रन्ना मणसा न झाया।
नरिन्ददेविन्दभिवन्दिएणं जेणम्हि वन्ता इसिणा स एसो॥२१॥

एसो हु[7] सो उग्गतवो महप्पा जितिन्दिओ संजओ
बम्भयारी।
जो मे तया नेच्छइ दिज्जमाणिं[8] पिउणा सयं कोसलिएण
रन्ना ॥२२॥

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[1] किंसु A. [2] किमित्थ B[1.2], J. [3] फलिया B[1.2], J.
[4] बहवे A. [5] मुणि A, B[1]. [6] तु A, सु B[1.2], J. [7] उ J.
[8] °णो A.

*महाजसो एसो महाणुभागो[1] घोरव्वओ घोरपरक्कमो य।
मा एयं हीलेह अहीलणिज्जं मा सव्वे तेएण भे निद्दहेज्जा ॥२३॥
*एयाइं तीसे वयणाइ सोच्चा पत्तीइ भद्दाइ सुहासियाइं।
इसिस्स वेयावडियट्ठयाए जक्खा कुमारे विणिवारयन्ति ॥२४॥
ते घोररूवा ठिय अन्तलिक्खेऽसुरा तहिं तं जण तालयन्ति।
ते भिन्नदेहे रुहिरं वमन्ते पासित्तु भद्दा इणमाहु भुज्जो ॥२५॥
गिरिं नहेहिं खणह अयं दन्तेहिं[2] खायह।
जायतेय पाएहि हणह जे भिक्खुं अवमन्नह ॥२६॥
आसीविसो उग्गतवो महेसी घोरव्वओ घोरपरक्कमो य।
अगणिं व पक्खन्द पयंगसेणा जे भिक्खुयं भत्तकाले वहेह ॥२७॥
सीसेण एयं सरणं उवेह समागया सव्वजणेण तुब्भे[3]।
जइ[4] इच्छह जीवियं वा धणं वा लोगं पि एसो कुविओ डहेज्जा ॥२८॥
*अवहेडिय पिट्ठिसउत्तमंगे पसारिया बाहु अकम्मचेट्ठे।
निब्भेरियच्छे रुहिरं वमन्ते उड्ढंमुहे निग्गयजीहनेत्ते ॥२९॥
ते पासिया खण्डियकट्ठभूए विमणो विसण्णो अह माहणो सो।
इसिं पसाएइ[5] सभारियाओ हीलं च निन्दं च खमाह[6] भन्ते ॥३०॥

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[1] ०भावो B[1 2], J. [2] दंतेण B[1]. [3] तुम्हे B[2], J. [4] जति A.
[5] ०ति A. [6] ०मे० B[1 2], J.

बालेहि मूढेहि अयाणएहिं जं हीलिया तस्स खमाह भन्ते।
महप्पसाया इसिणो हवन्ति न हु मुणी कोवपरा
हवन्ति ॥३१॥
*पुव्विं च इण्हिं च अणागयं च मणप्पदोसो न मे अत्थि[1]
कोइ[1]।
जक्खा हु वेयावडियं करेन्ति तम्हा हु एए निहया[2]
कुमारा ॥३२॥
अत्थं च धम्मं च वियाणमाणा तुब्भं न वि कुप्पह भूइपन्ना।
तुब्भं तु पाए सरणं उवेमो समागया सव्वजणेण अम्हे ॥३३॥
अच्चेमु ते महाभाग न ते किंचि न अच्चिमो।
भुंजाहि सालिमं कूरं नाणावंजणसंजुयं ॥३४॥
इमं च मे अत्थि पभूयमन्नं तं भुंजसू अम्ह अणुग्गहट्ठा।
बाढं ति पडिच्छइ भत्तपाणं मासस्स ऊ पारणए महप्पा ॥३५॥
तहियं गन्धोदयपुप्फवासं दिव्वा तहिं[3] वसुहारा य वुट्ठा।
पहयाओ दुन्दुहीओ सुरेहिं आगासे अहो दाणं च घुट्ठं ॥३६॥
*सक्खं खु दीसइ तवोविसेसो न दीसई जाइविसेस कोई।
सोवागपुत्तं हरिएससाहुं जस्सेरिसा इड्ढि महाणुभागा ॥३७॥
किं माहणा जोइसमारभन्ता उदएण सोहिं बहिया विमग्गह।
जं मग्गहा बाहिरियं विसोहिं न तं सुइट्ठं[4] कुसला
वयन्ति ॥३८॥

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[1] कोइ अत्थि B¹. [2] एएहि हया B¹·², J [3] तु add. B¹.
[4] °दिट्ठं Mss. J.

कुसं च जूवं तणकट्ठमग्गिं सायं च पायं उदगं फुसन्ता ।
पाणाइ भूयाइ विहेडयन्ता भुज्जो वि मन्दा पगरेह पावं ॥३९॥
कहं च रे भिक्खु वयं जयामो पावाइ कम्माइ पुणोल्लयामो ।
अक्खाहि णे[1] संजय जक्खपूइया कहं सुजट्ठं कुसला
वयन्ति ॥४०॥
*छज्जीवकाए असमारभन्ता[2] मोसं अदत्तं च असेवमाणा ।
परिग्गहं इत्थिओ माणमायं एयं परिन्नाय चरन्ति[3]
दन्ता ॥४१॥
सुसंवुडा[4] पंचहि संवरेहिं इह जीवियं अणवकंखमाणा[4] ।
वोसट्ठकाइ[5] सुइचत्तदेहा[4] महाजयं जयइ जन्नसिट्ठं ॥४२॥
के ते जोई के व ते जोइठाणे का ते सुया किं[6] व ते कारिसंगं ।
एहा[7] य ते कयरा सन्ति भिक्खू कयरेण होमेण हुणासि
जोइं ॥४३॥
तवो जोई जीवो जोइठाणं जोगा सुया सरीरं कारिसंगं ।
कम्मेहा संजमजोगसन्ती होमं हुणामि इसिणं पसत्थं ॥४४॥
के ते हरए के य ते सन्तितित्थे कहिं सिणाओ[8] व रयं जहासि ।
आइक्ख णे संजय जक्खपूइया इच्छामो नाउं भवओ
सगासे ॥४५॥
*धम्मे हरए बम्भे सन्तितित्थे अणाविले अत्तपसन्नलेसे ।
जहिं सिणाओ[8] विमलो विसुद्धो सुसीइभूओ पजहामि[9]
दोसं ॥४६॥

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[1] मो B[1 2], J. [2] य समायरंता B[1]. [3] चरेज्जा A. [4] °ो B[1 2], J.
[5] °ई J. [6] कं A, J. [7] एधा A. [8] सिणहाओ B[1.2]. [9] °ज्ह° A.

एयं सिणाणं कुसलेहि दिट्ठं महासिणाणं इसिणं पसत्थं ।
जहिं सिणाया[1] विमला विसुद्धा महारिसी उत्तमं ठाणं
पत्त ॥४७॥ त्ति बेमि ॥

॥ हरिएसिज्जं समत्तं ॥

॥ चित्तसम्भूइज्जं त्रयोदशम् अध्ययनम् ॥

[illegible]जइओ खलु कासि नियाणं तु हत्थिणपुरम्मि ।
[illegible] बम्भदत्तो उववन्नो पउमगुम्माओ[2] ॥१॥
[illegible] सम्भूओ[3] चित्तो पुण जाओ पुरिमतालम्मि ।
सेट्ठिकुलम्मि[4] विसाले धम्मं सोऊण पव्वइओ ॥२॥
कम्पिल्लम्मि य नयरे समागया दो वि चित्तसम्भूया ।
सुहदुक्खफलविवागं कहेन्ति ते एक्कमेक्कस्स ॥३॥
चक्कवट्टी महिड्ढीओ बम्भदत्तो महायसो ।
भायरं बहुमाणेणं इमं वयणमब्बवी ॥४॥
आसीमु[5] भायरो दो वि अन्नमन्नवसाणुगा ।
अन्नमन्नमणूरत्ता अन्नमन्नहिएसिणो ॥५॥
दासा दसण्णे आसीमु[6] मिया कालिंजरे नगे ।
हंसा मयंगतीरे सोवागा[7] कासिभूमिए ॥६॥
देवा य देवलोगम्मि आसि अम्हे महिड्ढिया ।
इमा नो[8] छट्ठिया जाई अन्नमन्नेण जा विणा ॥७॥

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[1] सिणहाउं B[1 2]. [2] नलिणिगु° B[1], °तो A. [3] °तो A.
[4] °घरंमि B[1]. [5] आसिमु D, आसीमो A, आसिमो B[1.2], J. [6] आसी Mss. J. [7] चंडाला B[2]. [8] मे A.

कम्मा नियाणपयडा तुमे राय विचिन्तिया ।
तेसिं फलविवागेण विप्पओगमुवागया ॥ ८ ॥
सच्चसोयप्पगडा कम्मा मए पुरा कडा ।
ते अज्ज परिभुंजामो किं तु चित्ते वि से तहा ॥ ९ ॥
सव्वं सुचिण्णं सफलं नराणं कडाण कम्माण न मोक्ख अत्थि ।
अत्थेहि कामेहि य उत्तमेहिं आया ममं पुण्णफलो-
ववेए ॥ १० ॥
जाणाहि संभूय महाणुभागं[1] महिड्ढियं पुण्णफलोववेयं ।
चित्तं पि जाणाहि तहेव रायं इड्ढी जुई तस्स वि य
प्पभूया ॥ ११ ॥
*महत्थरूवा[2] वयणप्पभूया गाहाणुगीया नरसंघमज्झे ।
जं भिक्खुणो सीलगुणोववेया इहं जयन्ते समणो[3] मि
जाओ ॥ १२ ॥
*उच्चोयए महु कक्के य बम्भे पवेइया आवसहा य रम्मा ।
इमं गिहं चित्त धणप्पभूयं पसाहि पंचालगुणोववेयं ॥ १३ ॥
नट्टेहि गीएहि य वाइएहिं नारीजणाहिं[4] परियारयन्तो[5] ।
भुंजाहि भोगाइ इमाइ भिक्खू मम रोयई[6] पव्वज्जा हु
दुक्खं ॥ १४ ॥
*तं पुव्वनेहेण कयाणुरागं नराहिवं कामगुणेसु गिद्धं ।
धम्मस्सिओ तस्स हियाणुपेही चित्तो इमं वयणमुदाह-
रित्था ॥ १५ ॥

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[1] °भावं A, B[1].   [2] महप्पहत्थ° B[1].   [3] सं° S, D, Mss. J.
[4] °जणाइं D, A, B[2], J   [5] °वा° D, B[1.2], J.   [6] °ते A.

सव्वं विलवियं गीयं सव्वं नट्टं विडम्बियं[1]।
सव्वे आभरणा भारा सव्वे कामा दुहावहा ॥१६॥
*बालाभिरामेसु दुहावहेसु न तं सुहं कामगुणेसु रायं।
विरत्तकामाण तवोहणाणं जं भिक्खुणं सीलगुणे रयाणं॥१७॥
नरिंद जाई[2] अहमा नराणं सोवागजाई[2] दुहओ गयाणं।
जहिं वयं सव्वजणस्स वेस्सा वसी य सोवागनिवेसणेसु ॥१८॥
तीसे य जाईइ[3] उ पावियाए वुच्छामु सोवागनिवेसणेसु।
सव्वस्स लोगस्स दुगंछणिज्जा इहं तु कम्माइ पुरे कडाइं॥१९॥
*सो दाणि सिं राय महाणुभागो[4] महिड्ढिओ पुण्णफलोववेओ।
चइत्तु भोगाइ असासयाइं आदाणहेउं अभिणिक्खमाहि ॥२०॥
इह जीविए राय असासयम्मि धणियं तु पुण्णाइ अकुव्वमाणो।
से सोयई मच्चुमुहोवणीए धम्मं अकाऊण परंसि[5] लोए॥२१॥
जहेह सीहो व मियं गहाय मच्चू नरं नेइ हु अन्तकाले।
न तस्स माया व पिया व भाया कालम्मि तम्मंसहरा
भवंति ॥२२॥
न तस्स दुक्खं विभयन्ति नाइओ न मित्तवग्गा न सुया न
बंधवा।
एक्को सयं पच्चणुहोइ दुक्खं कत्तारमेव अणुजाइ कम्मं ॥२३॥
चेच्चा दुपयं च चउप्पयं च खेत्तं गिहं धणधन्नं च सव्वं।
सकम्मबीओ अवसो पयाइ परं भवं सुंदर पावगं वा ॥२४॥

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[1] °डम्बणा B[1,2], J. [2] °ती A. [3] आतीय A.
[4] °भावो B[1]. [5] परम्मि B[1,2], J.

तं एक्कं[1] तुच्छसरीरगं से चिईगयं दहिय उ पावगेणं।
भज्जा य पुत्तावि य नायओ य दायारमन्नं[2] अणुसंक-
मन्ति ॥२५॥

उवणिज्जई[3] जीवियमप्पमायं वण्णं जरा हरइ[3] नरस्स राय।
पंचालराया वयणं सुणाहि मा कासि कम्माइ महा-
लयाइं ॥२६॥

*अहं पि जाणामि जहेह साहू जं मे तुमं साहसि वक्कमेयं।
भोगा इमे संगकरा हवन्ति जे दुज्जया अज्जो अम्हा-
रिसेहिं ॥२७॥

हत्थिणपुरम्मि चित्ता दट्ठूणं नरवइं महिड्ढीयं[4]।
कामभोगेसु गिद्धेणं नियाणमसुहं कडं ॥२८॥
तस्स मे अपडिकन्तस्स इमं एयारिसं फलं।
जाणमाणो वि जं धम्मं कामभोगेसु मुच्छिओ[5] ॥२९॥
नागो जहा पंकजलावसन्नो दट्ठुं थलं नाभिसमेइ[6] तीरं।
एवं वयं कामगुणेसु गिद्धा न भिक्खुणो मग्गमणुव्व-
यामो ॥३०॥

अच्चेइ कालो तरन्ति[7] राइओ न यावि भोगा पुरिसाण निच्चा।
उविच्च भोगा पुरिसं चयन्ति दुमं जहा खीणफलं व
पक्खी ॥३१॥

*जइ तं सि भोगे चइउं असत्तो अज्जाइ कम्माइ करेहि रायं।
धम्मे ठिओ सव्वपयाणुकम्पी तो होहिसि देवो इओ विउव्वी॥३२॥

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[1] एक्कयं B[1]. [2] दाता° A. [3] °ति A. [4] °ड्ढि° B[1.2], J.
[5] °त्तो A. [6] °ति A. [7] त्त° A, B[1 2], तु° J, तुरियंति v. l. *Leumann*.

न तुज्झ भोगे चइऊण बुद्धी गिद्धो सि आरम्भपरिग्गहेसु ।
मोहं कओ एत्तिउ विप्पलावु[1] गच्छामि रायं आम-
न्तिओ सि ॥३३॥
पंचालराया वि य बम्भदत्तो साहुस्स तस्स वयणं अकाउं ।
अणुत्तरे भुंजिय कामभोगे अणुत्तरे सो नरए पविट्ठो ॥३४॥
*चित्तो वि कामेहि विरत्तकामो उदग्गचारित्ततवो महेसी ।
अणुत्तरं संजम पालइत्ता अणुत्तरं सिद्धिगइं गओ ॥३५॥
॥ त्ति बेमि ॥

॥ चित्तसम्भूइज्जं समत्तं ॥

॥ उसुयारिज्जं चतुर्दशम् अध्ययनम् ॥

देवा भवित्ताण पुरे भवम्मी केई[2] चुया एगविमाणवासी ।
पुरे पुराणे उसुयारनामे[3] खाए[4] समिद्धे सुरलोगरम्मे ॥१॥
सकम्मसेसेण पुराकएणं कुलेसुदग्गेसु[5] य ते पसूया ।
निव्विण्णसंसारभया जहाय जिणिंदमग्गं सरणं पवन्ना ॥२॥
पुमत्तमागम्म कुमार दो वी पुरोहिओ तस्स जसा य पत्ती ।
विसालकित्ती य तहोसुयारो[6] रायत्थ देवी कमलावई[7] य ॥३॥
जाईजरामच्चुभयाभिभूया बहिंविहाराभिनिविट्ठचित्ता ।
संसारचक्कस्स विमोक्खणट्ठा दट्ठूण ते कामगुणे विरत्ता ॥४॥

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[1] ॰व्वो B[1,2], J. [2] केती A. [3] इसु॰ B[1]. [4] ॰ते A.
[5] कुलेसु उदग्गेसु A, B[1]. [6] तत्तोसु॰ A, तहेसु॰ J. [7] ॰ती A.

पियपुत्तगा दोन्नि वि माहणस्स सकम्मसीलस्स पुरोहियस्स ।
सरित्तु पोराणिय तत्थ जाइं तहा सुचिण्णं तवसंजमं च ॥५॥
ते कामभोगेसु असज्जमाणा माणुस्सएसुं जे यावि दिव्वा ।
मोक्खाभिकंखी अभिजायसड्ढा तायं[1] उवागम्म इमं उदाहु ॥६॥
असासयं दट्ठु इमं विहारं बहुअन्तरायं न य दीहमाउं ।
तम्हा गिहंसि न रइं लहामो आमन्तयामो चरिस्सामु
मोणं ॥७॥

अह तायगो तत्थ मुणीण तेसिं तवस्स वाघायकरं वयासी ।
इमं वयं[2] वेयविओ वयन्ति जहा न होई असुयाण
लोगो ॥८॥

*अहिज्ज वेए परिविस्स विप्पे पुत्ते परिट्ठप्प गिहंसि जाया ।
भोच्चाण भोए सह इत्थियाहिं आरण्णगा होह मुणी
पसत्था ॥९॥

*सोयग्गिणा आयगुणिन्धणेणं मोहाणिला पज्जलणाहिएणं ।
संतत्तभावं परितप्पमाणं लालप्पमाणं[3] बहुहा बहुं च ॥१०॥
*पुरोहियं तं कमसो ऽणुणिन्तं[4] निमंतयन्तं च[5] सुए[6] धणेणं ।
जहक्कमं कामगुणेहि चेव कुमारगा ते पसमिक्ख वक्कं ॥११॥
वेया अहीया न भवन्ति ताणं भुत्ता दिया निन्ति तमं तमेणं ।
जाया य पुत्ता न हवन्ति ताणं को णाम ते अणुमन्नेज्ज
एयं ॥१२॥

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[1] तातं A. [2] धइं A. [3] लोलु° B[1]. [4] °णंतं B[1,2], J, L.
[5] व B[1 2]. [6] सुयं B[1].

खणमेत्तसोक्खा बहुकालदुक्खा पगामदुक्खा अणिगाम-
सोक्खा ।
संसारमोक्खस्स विपक्खभूया खाणी अणत्याण उ
कामभोगा ॥१३॥
परिव्वयन्ते अणियत्तकामे अहा य राओ परितप्पमाणे ।
अन्नप्पमत्ते धणमेसमाणे पप्पोति मच्चुं पुरिसे जरं च ॥१४॥
इमं च मे अत्थि इमं च नत्थि इमं च मे किच्च इमं अकिच्चं ।
तं एवमेवं लालप्पमाणं हरा हरंति त्ति कहं पमाए ॥१५॥
धणं पभूयं सह इत्थियाहिं सयणा तहा कामगुणा पगामा ।
तवं कए तप्पइ[1] जस्स लोगो तं सव्वसाहीणमिहेव तुब्भं ॥१६॥
धणेण किं धम्मधुराहिगारे सयणेण वा कामगुणेहि चेव ।
समणा भविस्सामु गुणोहधारी बहिंविहारा अभिगम्म
भिक्खं ॥१७॥
जहा य अग्गी अरणी असन्तो खीरे घयं तेल्लमहा तिलेसु ।
एमेव जाया[2] सरीरंसि सत्ता संमुच्छई नासइ नावचिट्ठे ॥१८॥
नो इन्दियग्गेज्झ अमुत्तभावा अमुत्तभावा वि य होइ निच्चो ।
अज्झत्थहेउं निययस्स बन्धो संसारहेउं च वयन्ति बन्धं ॥१९॥
जहा वयं धम्मम् अजाणमाणा पावं पुरा कम्मम् अकासि
मोहा ।
ओरुब्भमाणा परिरक्खियन्ता तं नेव भुज्जो वि समाय-
रामो ॥२०॥

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[1] °ति A. [2] जाया B[1.2].

अब्भाहयंमि लोगंमि सवओ परिवारिए।
अमोहाहिँ पडन्तीहिं गिहंसि न रइं लभे ॥२१॥
केण अब्भाहओ लोगो केण वा परिवारिओ।
का वा अमोहा वुत्ता जाया चिंतावरो हुमे ॥२२॥
मचुणा ऽब्भाहओ लोगो जराए परिवारिओ।
अमोहा रयणी वुत्ता एवं ताय विजाणह ॥२३॥
जा जा वच्चइ[1] रयणी न सा पडिनियत्तई।
अहम्मं कुणमाणस्स अफला जन्ति राइओ ॥२४॥
जा जा वच्चइ[1] रयणी न सा पडिनियत्तई।
धम्मं च कुणमाणस्स सफला जन्ति राइओ ॥२५॥
एगओ संवसित्ताणं दुहओ सम्मत्तसंजुया।
पच्छा जाया गमिस्सामो भिक्खमाणा कुले कुले ॥२६॥
जस्सत्थि मच्चुणा सक्खं जस्स चत्थि[2] पलायणं।
जो जाणे[3] न मरिस्सामि सो हु कंखे सुए सिया ॥२७॥
अज्जेव धम्मं पडिवज्जयामो जहिं पवन्ना न पुणब्भवामो।
अणागयं नेव य अत्थि किंची सद्धाखमं णे विणइत्तु
रागं ॥२८॥
पहीणपुत्तस्स हु नत्थि वासो वासिट्ठि भिक्खायरियाइ कालो।
साहाहि रुक्खो लहई समाहिं छिन्नाहि साहाहि तमेव
खाणुं ॥२९॥

[1] °त्ति A. [2] चत्थि A. [3] जाणइ B[1,2], J.

पंखाविहूणो व्व जहेव पक्खी भिच्चविहूणो[1] व्व रणे नरिन्दो।
विवन्नसारो वणिओ व्व पोए[2] पहीणपुत्तो मि तहा अहं
पि ॥३०॥

*सुसंभिया कामगुणा इमे ते संपिण्डिया अग्गरसप्पभूया।
भुंजामु ता कामगुणे पगामं पच्छा गमिस्सामु पहा-
णमग्गं ॥३१॥

भुत्ता रसा भोइ जहाइ णे वओ न जीवियट्ठा पजहामि भोए।
लाभं अलाभं च सुहं च दुक्खं संचिक्खमाणो[3] चरिस्सामि
मोणं ॥३२॥

मा हू तुमं सोयरियाण सम्भरे जुण्णो व हंसो पडिसोत्त-
गामी[4]।
भुंजाहि भोगाइ मए समाणं दुक्खं खु भिक्खायरियावि-
हारो ॥३३॥

*जहा य भोई तणुयं भुयंगो निम्मोयणिं हिच्च पलेइ मुत्तो।
एमे एए[5] जाया पयहन्ति भोए ते हं कहं नाणुगमि-
स्समेक्को ॥३४॥

छिन्दित्तु जालं अबलं व रोहिया मच्छा जहा कामगुणे
पहाय।
धोरेयसीला तवसा उदारा धीरा हु भिक्खायरियं
चरन्ति ॥३५॥

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[1] °हीणो B[1.2], J, L. [2] पोते A. [3] °चि° B[1].
[4] °सोत° A. [6] एमेव B[1 2], J, L.

नहेव कुंचा समइक्कमन्ता तयाणि जालाणि दलित्तु हंसा ।
पलेन्ति[1] पुत्ता य पई य मज्झं ते हं कहं नाणुगमि-
स्समेक्का ॥३६॥

पुरोहियं तं ससुयं सदारं सोच्चा ऽभिनिक्खम्म पहाय भोए ।
कुडुम्बसारं विउलुत्तमं च रायं अभिक्खं समुवाय देवी ॥३७॥
वन्तासी पुरिसो रायं न सो होइ[2] पसंसिओ ।
माहणेण परिच्चत्तं धणं आदाउमिच्छसि ॥३८॥
सव्वं जगं जइ तुहं सव्वं वावि[3] धणं भवे ।
सव्वं पि ते अपज्जत्तं नेव ताणाय तं तव ॥३९॥
मरिहिसि रायं जया[4] तया[4] वा मणोरमे कामगुणे विहाय[5] ।
एक्को हु धम्मो नरदेव ताणं न विज्जई अन्नमिहेह किंचि ॥४०॥
नाहं रमे पक्खिणि पंजरे वा संताणछिन्ना चरिस्सामि मोणं ।
अकिंचणा उज्जुकडा निरामिसा परिग्गहारम्भनियत्त-
दोसा ॥४१॥

दवग्गिणा जहा रण्णे डज्झमाणेसु जन्तुसु ।
अन्ने सत्ता पमोयन्ति रागद्दोसवसं गया ॥४२॥
एवमेव वयं मूढा कामभोगेसु मुच्छिया ।
डज्झमाणं न बुज्झामो रागद्दोसग्गिणा जगं ॥४३॥
भोगे भोच्चा वमित्ता य लहुभूयविहारिणो ।
आमोयमाणा गच्छन्ति दिया कामकमा इव ॥४४॥

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[1] पलेति L. [2] °ति A. [3] चावि J, L. [4] °दा A.
[5] पहाय B[1.2], J, L.

इमे य बद्धा फन्दन्ति मम हत्थज्जमागया ।
वयं च सत्ता कामेसु भविस्सामो जहा इमे ॥४५॥
सामिसं कुललं दिस्स बज्झमाणं निरामिसं ।
आमिसं सव्वमुज्झित्ता विहरिस्सामि[1] निरामिसा ॥४६॥
गिद्धोवमा[2] उ नच्चाणं कामे संसारवड्ढणे ।
उरगो सुवण्णपासे व्व संकमाणो तणुं चरे ॥४७॥
नागो व्व बन्धणं छित्ता अप्पणो वसहिं वए ।
एयं पत्थं महारायं उस्सुयारि[3] त्ति मे सुयं ॥४८॥
*चइत्ता विउलं रज्जं कामभोगे य दुच्चए ।
निव्विसया निरामिसा निन्नेहा[4] निप्परिग्गहा ॥४९॥
सम्मं धम्मं वियाणित्ता चेच्चा कामगुणे वरे ।
तवं पगिज्झहक्खायं घोरं घोरपरक्कमा ॥५०॥
*एवं ते कमसो बुद्धा सव्वे धम्मपरायणा ।
जम्ममच्चुभउव्विग्गा दुक्खस्सन्तगवेसिणो ॥५१॥
सासणे विगयमोहाणं पुव्विं भावणभाविया ।
अचिरेणेव कालेण दुक्खस्सन्तमुवागया ॥५२॥
राया सह देवीए माहणो य पुरोहिओ ।
माहणी दारगा चेव सव्वे ते परिनिव्वुड ॥५३॥

॥ त्ति बेमि ॥

॥ उसुयारिज्जं समत्तं ॥

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[1] °मो $B^{1.2}$, J, L. [2] °मे A, B^{2}, J, L. [3] उसु° $B^{1.2}$, J, L.
[4] °न्नेहा A.

॥ सभिक्खू पञ्चदशम् अध्ययनम् ॥

मोणं चरिस्सामि[1] समिञ्च धम्मं सहिए[2] उज्जुकडे नियाणछिन्ने ।
संथवं जहिज्ज अकामकामे अन्नायएसी परिव्वए स भिक्खू ॥१॥

राओवरयं[3] चरेज्ज लाढे विरए वेयवियायरक्खिए ।
पन्ने अभिभूय सव्वदंसी जे कम्हि चि[4] न मुच्छिए[5] स भिक्खू ॥२॥

अक्कोसवहं[6] विइत्तु धीरे मुणी चरे लाढे निच्चमायगुत्ते[7] ।
अव्वग्गमणे असंपहिट्ठे जे कसिणं अहियासए स भिक्खू ॥३॥

पन्तं सयणासणं भइत्ता सीउण्हं विविहं च दंसमसगं ।
अव्वग्गमणे असंपहिट्ठे जे कसिणं अहियासए स भिक्खू ॥४॥

नो सक्कइमिच्छई[8] न पूयं नो वि य वन्दणगं कुओ[9] पसंसं ।
से संजए सुव्वए तवस्सी सहिए आयगवेसए स भिक्खू ॥५॥

जेण पुण जहाइ जीवियं मोहं वा कसिणं नियच्छई[10] ।
नरनारिं पजहे सया तवस्सी न य कोऊहलं[11] उवेइ स भिक्खू ॥६॥

छिन्नं सरं भोममन्तलिक्खं सुमिणं लक्खणदण्डवत्थुविज्जं ।
अंगवियारं सरस्स विजयं जे विज्जाहिं न जीवइ स भिक्खू ॥७॥

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[1] ॰मो A. [2] ॰ते A. [3] ॰रायं A. [4] वि A, B[2], J.
[5] विमिमुच्छिए B[1]. [6] उक्कोस॰ B[1]. [7] नियमा॰ J. [8] सक्कियमि॰ B[1,2].
[9] वयं J. [10] न गच्छती A. [11] ॰हलं B[1].

मन्तं मूलं विविहं वेज्जचिन्तं वमणविरेयणधूमणेत्तसिणाणं।
आउरे सरणं तिगिच्छियं[1] च तं परिन्नाय परिव्वए स
भिक्खू ॥८॥

*खत्तियगणउग्गरायपुत्ता माहणभोइय विविहा य सिप्पिणो।
नो तेसिं वयइ सिलोगपूयं तं परिन्नाय परिव्वए स
भिक्खू ॥९॥

गिहिणो जे पव्वइएण दिट्ठा अप्पवइएण व संथुया हविज्जा।
तेसिं इहलोइयफलट्ठा[2] जो संथवं न करेइ स भिक्खू ॥१०॥

सयणासणपाणभोयणं विविहं खाइमसाइमं परेसिं।
अदए[3] पडिसेहिए नियण्ठे जे तत्थ न पउस्सई स भिक्खू ॥११॥

जं किं च[4] आहारपाणजायं विविहं खाइमसाइमं परेसिं लद्धुं[5]।
जो तं तिविहेण नाणुकम्पे मणवयकायसुसंवुडे स भिक्खू॥१२॥

आयामगं चेव जवोदणं[6] च सीयं सोवीरजवोदगं[7] च।
न हीलए पिण्डं नीरसं तु पन्तकुलाइं[8] परिव्वए स
भिक्खू ॥१३॥

सद्दा विविहा भवन्ति लोए दिव्वा माणुस्सगा तिरिच्छा।
भीमा भयभेरवा उराला[9] सोच्चा न विहिज्जई स भिक्खू ॥१४॥

वादं विविहं समिच्च लोए सहिए[10] खेयाणुगए य कोवियप्पा।
पन्ने अभिभूय सव्वदंसी उवसन्ते अविहेडए[11] स भिक्खू ॥१५॥

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[1] ०च्छं J. [2] इहलोयफलट्ठियाए B[1]. [3] ०ते A.
[4] किंचि B[1,2], J. [5] लद्धं B[2], om. J. [6] ०णं A, B[1].
[7] सोवीरं च B[1,2], J. [8] ०कुलाणि B[1]. [9] उदारा J. [10] om. A.
[11] च्चव० B[1,2], J.

असिप्पजीवी अगिहे अमित्ते जिइन्दिए सव्वओ विप्पमुक्के[1]।
अणुक्कसाई लहुअप्पभक्खी चेच्चा गिहं एगचरे स
भिक्खु ॥१६॥ त्ति बेमि ॥

॥ सभिक्खुयं नाम समत्तं ॥

॥ बम्भचेरसमाहिठाणा षोडशम् अध्ययनम् ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं। इह खलु थेरेहिं[2] भगवन्तेहिं दस बम्भचेरसमाहिठाणा पन्नत्ता जे भिक्खू सोच्चा निसम्म संजमबहुले संवरबहुले समाहिबहुले गुत्ते गुत्तिन्दिए गुत्तबम्भयारी सया अप्पमत्ते विहरेज्जा। कयरे खलु ते थेरेहिं भगवन्तेहिं दस बम्भचेरसमाहिठाणा पन्नत्ता जे भिक्खू सोच्चा निसम्म संजमबहुले संवरबहुले समाहिबहुले गुत्ते गुत्तिन्दिए गुत्तबम्भयारी सया अप्पमत्ते विहरेज्जा[3] ॥ इमे खलु ते थेरेहिं भगवन्तेहिं दस बम्भचेरठाणा पन्नत्ता[4] जे भिक्खू सोच्चा निसम्म संजमबहुले संवरबहुले समाहिबहुले गुत्ते गुत्तिन्दिए गुत्तबम्भयारी सया अप्पमत्ते विहरेज्जा। तं जहा। विवित्ताइं सयणासणाइं सेवित्ता हवइ[5] से निग्गन्थे[6]। नो इत्थीपसुपण्डगसंसत्ताइं सयणासणाइं सेवित्ता हवइ से निग्गन्थे। तं कहमिति चे। आयरियाह। निग्गन्थस्स खलु इत्थिपसुपण्डगसंसत्ताइं सयणासणाइं सेव-

[1] °क्को B[1 2], J [2] थेरे B[1]. [3] A add. तंजहा.
[4] पन्नत्ता जाव अप्पमत्ते A [5] सेविज्जा B[1 2], J. [6] A add. तं कहं.

माणस्स बम्भयारिस्स बम्भचेरे संका वा कंखा वा विइगिच्छा वा समुपज्जिज्जा भेदं वा लभेज्जा उम्मायं वा पाउणिज्जा दीहकालियं वा रोगायंकं हवेज्जा केवलिपन्नत्ताओ धम्माओ भंसेज्ज। तम्हा नो इत्थिपसुपण्डगसंसत्ताइं सयणासणाइं सेवित्ता हवइ से निग्गन्थे ॥१॥

नो इत्थीणं कहं कहित्ता हवइ से निग्गन्थे। तं कहमिति चे। आयरियाह। निग्गन्थस्स खलु इत्थीणं कहं कहेमाणस्स बम्भयारिस्स बम्भचेरे संका वा कंखा वा विइगिच्छा[1] वा समुपज्जिज्जा भेदं वा लभेज्जा उम्मायं वा पाउणिज्जा दीहकालियं वा रोगायंकं हवेज्जा केवलिपन्नत्ताओ धम्माओ भंसेज्जा। तम्हा नो इत्थीणं कहं[2] कहेज्जा ॥२॥

नो इत्थीणं सद्धिं सन्निसेज्जागए विहरित्ता हवइ से निग्गन्थे। तं कहमिति चे। आयरियाह। निग्गन्थस्स खलु इत्थीहिं सद्धिं सन्निसेज्जागयस्स बम्भयारिस्स बम्भचेरे संका वा कंखा वा विइगिच्छा वा समुपज्जिज्जा भेदं वा लभेज्जा उम्मायं वा पाउणिज्जा दीहकालियं वा रोगायंकं हवेज्जा केवलिपन्नत्ताओ धम्माओ भंसेज्जा। तम्हा खलु नो निग्गंथे इत्थीहिं सद्धिं सन्निसेज्जागए विहरेज्जा ॥३॥

नो इत्थीणं इन्दियाइं मणोहराइं मणोरमाइं आलोइत्ता निज्झाइत्ता हवइ से निग्गन्थे। तं कहमिति चे। आयरियाह। निग्गन्थस्स खलु इत्थीणं इन्दियाइं मणोहराइं मणो-

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[1] वितिगिंछा A. [2] इत्थिकहं B[1 2], J.

रमाइं आलोएमाणस्स निज्झायमाणस्स बम्भयारिस्स बम्भचेरे संका वा कंखा वा विइगिच्छा वा समुपज्जिज्जा भेदं वा लभेज्जा उम्मायं वा पाउणिज्जा दीहकालियं वा रोगायंकं हवेज्जा केवलिपन्नत्ताओ धम्माओ भंसेज्जा। तम्हा खलु नो निग्गन्थे इत्थीणं इन्दियाइं मणोहराइं मणोरमाइं आलोएज्जा[1] निज्झाएज्जा ॥४॥

नो इत्थीणं कुड्डन्तरंसि वा दूसन्तरंसि वा भित्तन्तरंसि[2] वा कूइयसद्दं[3] वा रुइयसद्दं वा गीयसद्दं वा हसियसद्दं वा थणियसद्दं वा कन्दियसद्दं वा विलवियसद्दं वा सुणेत्ता हवइ से निग्गन्थे। तं कहमिति चे। आयरियाह। निग्गन्थस्स खलु इत्थीणं कुड्डन्तरंसि वा दूसन्तरंसि वा भित्तन्तरंसि[2] वा कूइयसद्दं[3] वा रुइयसद्दं वा गीयसद्दं वा हसियसद्दं वा थणियसद्दं वा कन्दियसद्दं वा विलवियसद्दं वा सुणेमाणस्स बम्भयारिस्स बम्भचेरे संका वा कंखा वा विइगिच्छा वा समुपज्जिज्जा भेदं वा लभेज्जा उम्मायं वा पाउणिज्जा दीहकालियं वा रोगायंकं हवेज्जा केवलिपन्नत्ताओ धम्माओ भंसेज्जा। तम्हा खलु नो निग्गन्थे इत्थीणं कुड्डन्तरंसि वा दूसन्तरंसि वा भित्तन्तरंसि वा कूइयसद्दं[4] वा रुइयसद्दं वा गीयसद्दं वा हसियसद्दं वा थणियसद्दं वा कन्दियसद्दं वा विलवियसद्दं वा सुणेमाणे[5] विहरेज्जा ॥५॥

नो निग्गन्थे[6] पुव्वरयं पुव्वकीलियं अणुसरित्ता हवइ से

[1] A om. [2] भित्ति° A. [3] कु° A, B², J.
[4] कु° A, B², J. [5] A add. नो. [6] इत्थीणं add. B¹ ², J.

निग्गन्थे। तं कहमिति चे। आयरियाह। निग्गन्थस्स खलु[1] पुव्वरयं पुव्वकीलियं अणुसरमाणस्स बम्भयारिस्स बम्भचेरे संका वा कंखा वा विइगिच्छा वा समुपज्जिज्जा भेदं वा लभेज्जा उम्मायं वा पाउणिज्जा दीहकालियं वा रोगायंकं हवेज्जा केवलिपन्नत्ताओ धम्माओ भंसेज्जा। तम्हा खलु नो निग्गन्थे पुव्वरयं पुव्वकीलियं अणुसरेज्जा[2] ॥६॥

नो पणीयं आहारं आहरित्ता हवइ से निग्गन्थे। तं कहमिति चे। आयरियाह। निग्गन्थस्स खलु पणीयं[3] आहारं आहारेमाणस्स बम्भयारिस्स बम्भचेरे संका वा कंखा वा विइगिच्छा वा समुपज्जिज्जा भेदं वा लभेज्जा उम्मायं वा पाउणिज्जा दीहकालियं वा रोगायंकं हवेज्जा केवलिपन्नत्ताओ धम्माओ भंसेज्जा[4]। तम्हा खलु नो निग्गन्थे पणीयं आहारं आहारेज्जा ॥७॥

नो अइमायाए पाणभोयणं[5] आहारेत्ता हवइ से निग्गन्थे। तं कहमिति चे। आयरियाह। निग्गन्थस्स खलु अइमायाए पाणभोयणं[5] आहारेमाणस्स बम्भयारिस्स बम्भचेरे संका वा कंखा वा विइगिच्छा वा समुपज्जिज्जा भेदं वा लभेज्जा उम्मायं वा पाउणिज्जा दीहकालियं वा रोगायंकं हवेज्जा केवलिपन्नत्ताओ धम्माओ भंसेज्जा। तम्हा खलु नो निग्गन्थे अइमायाए पाणभोयणं[5] आहारेज्जा[6] ॥८॥

नो विभूसाणुवादी हवइ से निग्गन्थे। तं कहमिति चे।

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[1] इत्थीणं add. B¹ ², J. [2] अणु॰ om. A. [3] A add. पाणभोयणं.
[4] उवभं॰ A. [5] पाय॰ A. [6] भुंजेज्जा B¹.

आयरियाह । विभूसावत्तिए विभूसियसरीरे[1] इत्थिजणस्स अभिलसणिज्जे हवइ । तओ णं इत्थिजणेणं अभिलसिज्जमाणस्स बम्भचेरे संका वा कंखा वा विइगिच्छा वा समुपज्जिज्जा भेदं वा लभेज्जा उम्मायं वा पाउणिज्जा दीहकालियं वा रोगायंकं हवेज्जा केवलिपन्नत्ताओ धम्माओ भंसेज्जा । तम्हा खलु नो निग्गन्थे विभूसाणुवादी हविज्जा[2] ॥९॥

नो सद्दरूवरसगन्धफासाणुवादी हवइ[3] से निग्गन्थे । तं कहमिति चे । आयरियाह । निग्गन्थस्स खलु सद्दरूवगन्धफासाणुवादिस्स बम्भयारिस्स बम्भचेरे संका वा कंखा वा विइगिच्छा वा समुपज्जिज्जा भेदं वा लभेज्जा उम्मायं वा पाउणिज्जा दीहकालियं वा रोगायंकं हवेज्जा केवलिपन्नत्ताओ धम्माओ भंसेज्जा । तम्हा खलु नो सद्दरूवरसगन्धफासाणुवादी भवेज्जा[4] से निग्गन्थे । दसमे बम्भचेरसमाहिठाणे हवइ ॥१०॥

॥ भवन्ति इत्थ सिलोगा । तं जहा ॥

जं विवित्तमणाइण्णं रहियं इत्थिजणेण य ।
बम्भचेरस्स रक्खट्ठा आलयं तु निसेवए ॥१॥
मणपल्हायजणणी कामरागविवड्ढणी ।
बम्भचेररओ भिक्खू थीकहं तु विवज्जए ॥२॥

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[1] भूसिय° A, B[1 2], J. [2] विया A. [3] हवेज्जा J.
[4] A om.

समं च संथवं थीहिं संकहं च अभिक्खणं ।
बम्भचेररओ भिक्खू निच्चसो परिवज्जए ॥३॥
अंगपच्चंगसंठाणं[1] चारुल्लवियपेहियं ।
वम्भचेररओ थीणं चक्खुगिज्झं विवज्जए ॥४॥
कूइयं[2] रुइयं गीयं हसियं थणियकन्दियं ।
बम्भचेररओ थीणं सोयगेज्झं विवज्जए ॥५॥
*हासं किड्डुं रइं दप्पं सहसावित्तासियाणि[3] य ।
बम्भचेररओ थीणं नाणुचिन्ते[4] कयाइ वि ॥६॥
पणीयं भत्तपाणं तु खिप्पं मयविवड्ढणं[5] ।
बम्भचेररओ भिक्खू निच्चसो परिवज्जए ॥७॥
*धम्मलद्धं मियं काले जत्तत्थं पणिहाणवं ।
नाइमत्तं तु भुंजेज्जा बम्भचेररओ सया[6] ॥८॥
विभूसं परिवज्जेज्जा सरीरपरिमण्डणं[7] ।
बम्भचेररओ भिक्खू सिंगारत्थं न धारए ॥९॥
सद्दे रूवे य गन्धे य रसे फासे तहेव य ।
पंचविहे[8] कामगुणे निच्चसो परिवज्जए ॥१०॥
आलओ थीजणाइण्णो थीकहा य मणोरमा ।
संथवो चेव नारीणं तासिं इन्दियदरिसणं ॥११॥
कूइयं[2] रुइयं गीयं हासभुत्तासियाणि[9] य ।
पणीयं भत्तपाणं च अइमायं पाणभोयणं ॥१२॥

[1] A add. च [2] कु° A, B², J. [3] °पत्तसियाणि B¹·², °वित्तासणाणि J. [4] नोऽणु° B¹·², J. [5] मद° A. [6] सदा A. [7] °पडि° A. [8] °विधे A. [9] सह° J, हसियं मु° B¹·².

गत्तभूसणमिट्ठं[1] च कामभोगा य दुज्जया।
नरस्सत्तगवेसिस्स विसं[2] तालउडं जहा ॥१३॥
दुज्जए कामभोगे य निच्चसो परिवज्जए।
संकाथाणाणि सव्वाणि वज्जेज्जा पणिहाणवं ॥१४॥
धम्मारामे चरे भिक्खू धिइमं[3] धम्मसारही।
धम्मारामरते[4] दन्ते बम्भचेरसमाहिए ॥१५॥
देवदाणवगन्धव्वा जक्खरक्खसकिन्नरा।
बम्भयारिं नमंसन्ति दुक्करं जे करन्ति तं ॥१६॥
एस धम्मे धुवे निच्चे[5] सासए जिणदेसिए।
सिद्धा सिज्झन्ति चाणेण सिज्झिस्सन्ति तहावरे ॥१७॥
त्ति बेमि ॥

॥ बम्भचेरसमाहिठाणा समत्ता ॥

॥ पावसमणिज्जं सप्तदशम् अध्ययनम् ॥

*जे केइ उ पव्वइए नियण्ठे धम्मं सुणित्ता विणओववन्ने।
सुदुल्लहं लहिउं बोहिलाभं विहरेज्ज पच्छा य जहासुहं तु ॥१॥
सेज्जा दढा पाउरणं मि[6] अत्थि उप्पज्जई भोत्तु तहेव पाउं।
जाणामि जं वट्टइ आउसु त्ति किं नाम काहामि सुएण भन्ते ॥२॥
जे केई पव्वइए निद्दासीले पगामसो[7]।
भोच्चा पेच्चा सुहं सुवइ[8] पावसमणि त्ति वुच्चई ॥३॥

[1] गाय॰ B1 2. [2] विस॰ A. [3] धी॰ B1.2, ठिए॰ J.
[4] ॰रामे B1 2, J. [5] नितिए A. [6] मे A. [7] पच्चा॰ A. [8] बवर J.

आयरियउवज्झाएहिं सुयं विणयं च गाहिए ।
ते चेव खिंसई बाले पावसमणि त्ति वुच्चई ॥४॥
आयरियउवज्झायाणं सम्मं न पडितप्पइ ।
अप्पडिपूयए थद्धे पावसमणि त्ति वुच्चई ॥५॥
सम्मद्दमाणो पाणाणि बीयाणि[1] हरियाणि य ।
असंजए[2] संजयमन्नमाणो पावसमणि त्ति वुच्चई ॥६॥
संथारं फलगं पीढं निसेज्जं पायकम्बलं ।
अप्पमज्जियमारुहइ पावसमणि त्ति वुच्चई ॥७॥
दवदवस्स चरई[3] पमत्ते य अभिक्खणं ।
उल्लंघणे य चण्डे य पावसमणि त्ति वुच्चई ॥८॥
पडिलेहेइ[4] पमत्ते पउज्झइ[5] पायकम्बलं ।
पडिलेहा अणाउत्ते पावसमणि त्ति वुच्चई ॥९॥
*पडिलेहेइ[4] पमत्ते से किंचि[6] हु निसामिया ।
गुरुपारिभावए[7] निच्चं पावसमणि त्ति वुच्चई ॥१०॥
बहुमाई पमुहरे[8] थद्धे लुद्धे अणिग्गहे ।
असंविभागी अवियत्ते पावसमणि त्ति वुच्चई ॥११॥
*विवादं च उदीरेइ अहम्मे अत्तपन्नहा ।
वुग्गहे कलहे रत्ते[9] पावसमणि त्ति वुच्चई ॥१२॥
अथिरासणे कुकुइए जत्थ तत्थ निसीयई ।
आसणम्मि अणाउत्ते पावसमणि त्ति वुच्चई ॥१३॥

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[1] पी॰ A. [2] ॰ते A, J. [3] ॰त्तो A, J. [4] ॰लेहई B¹.
[5] पव॰ B¹·², J. [6] च A. [7] गुरुं परिभवए B¹. [8] य मु॰ A, य मुहरी B¹·², J. [9] रत्तो A.

ससरक्खपाए[1] सुवई सेज्जं न पडिलेहइ ।
संथारए अणाउत्ते पावसमणि त्ति वुच्चई ॥१४॥
दुद्धदहीविगईओ आहारेइ अभिक्खणं ।
अरए य तवोकम्मे पावसमणि त्ति वुच्चई ॥१५॥
अत्थन्तम्मि य सूरम्मि आहारेइ अभिक्खणं ।
चोइओ पडिचोएइ पावसमणि त्ति वुच्चई ॥१६॥
आयरियपरिच्चाई परपासण्डसेवए ।
गाणंगणिए दुब्भूए पावसमणित्ति वुच्चई ॥१७॥
सयं गेहं परिच्चज्ज परगेहंसि वावरे ।
निमित्तेण य ववहरइ पावसमणि त्ति वुच्चई ॥१८॥
सन्नाइ[2] पिण्डं जेमेइ नेच्छई सामुदाणियं ।
गिहिनिसेज्जं च वाहेइ पावसमणि त्ति वुच्चई ॥१९॥
एयारिसे पंचकुसीलसंवुडे रूवंधरे मुणिपवराण हेट्ठिमे ।
अयंसि[3] लोए विसमेव गरहिए न से इहं नेव परत्थ-
लोए ॥२०॥
जे वज्जए एए[4] सया[5] उ दोसे से सुव्वए होइ मुणीण मज्झे ।
अयंसि लोए अमयं व पूइए आराहए लोगमिणं तहा
परं[6] ॥२१॥ त्ति बेमि ॥

॥ पावसमणिज्जं समत्तं ॥

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[1] °पाउ B[1,2]. [2] सन्नाणि° A. [3] आ° B[1]. [4] एते B[1,2], J.
[5] सदा A, B[1,2], J. [6] Cf. Comm.

॥ संजइज्जं अष्टादशम् अध्ययनम् ॥

कम्पिल्ले नयरे राया उदिण्णबलवाहणे ।
नामेणं संजए नामं मिगव्वं[1] उवणिग्गए ॥१॥
हयाणीए गयाणीए रहाणीए तहेव य ।
पायत्ताणीए महया सव्वउ[2] परिवारिए ॥२॥
मिए छुहित्ता हयगउ कम्पिल्लुज्जाण केसरे ।
भीए सन्ते मिए तत्थ वहेइ रसमुच्छिए ॥३॥
अह केसरम्मि उज्जाणे अणगारे तवोधणे ।
सज्झायज्झाणसंजुत्ते धम्मज्झाणं झियायइ ॥४॥
अप्फोवमण्डवम्मि[3] झायइ[4] क्खवियासवे[5] ।
तस्सागए मिगे पासं वहेई से नराहिवे ॥५॥
अह आसगउ राया खिप्पमागम्म[6] सो तहिं ।
हए[7] मिए[7] उ पासित्ता अणगारं तत्थ पासई ॥६॥
अह राया तत्थ संभन्तो[8] अणगारो मणा हउ ।
मए उ मन्दपुण्णेणं रसगिद्धेण घन्तुणा ॥७॥
आसं विसज्जइत्ताणं अणगारस्स सो निवो ।
विणएण वन्दए[9] पाए भगवं एत्थ मे खमे ॥८॥
अह मोणेण सो भगवं अणगारे झाणमस्सिए[10] ।
रायाणं न पडिमन्तेइ तओ राया भयद्दुओ ॥९॥

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[1] मिगयट्ठं B[1]. [2] °तो A, B[1.2], J. [3] °अप्फोव° B[2], °वंमी A.
[4] °ई B[1.2]. [5] °कविया° B[1.2]. [6] सिग्घम° J, खिप्पमाणं तु B[1].
[7] °ते A. [8] °पत्तो B[1]. [9] °ई B[1.2]. [10] °नस्सिए B[1].

संजओ अहमम्मीत्ति भगवं वाहराहि मे ।
कुद्धे तेएण अणगारे डहेज्ज नरकोडिओ ॥१०॥
अभओ[1] पत्थिवा तुब्भं अभयदाया भवाहि य[2] ।
अणिच्चे जीवलोगम्मि किं हिंसाए पसज्जसी ॥११॥
*जया सव्वं परिच्चज्ज गन्तव्वमवसस्स ते ।
अणिच्चे[3] जीवलोगम्मि[4] किं रज्जम्मि पसज्जसी ॥१२॥
जीवियं चेव रूवं च विज्जुसंपायचंचलं ।
जत्थ तं मुज्झसी रायं पेच्चत्थं नावबुज्झसे ॥१३॥
दाराणि य सुया चेव मित्ता य तह बन्धवा[5] ।
जीवन्तमणुजीवन्ति मयं नाणुव्वयन्ति य ॥१४॥
नीहरन्ति मयं पुत्ता पितरं परमदुक्खिया ।
पितरो वि तहा पुत्ते बन्धू[5] रायं तवं चरे ॥१५॥
तओ तेणज्जिए दव्वे दारे य परिरक्खिए ।
कीलन्तिऽन्ने नरा रायं हट्ठतुट्ठमलंकिया ॥१६॥
तेणावि जं कयं कम्मं सुहं वा जइ वा दुहं ।
कम्मुणा तेण संजुत्तो गच्छई[6] उ परं भवं ॥१७॥
सोऊण तस्स सो धम्मं अणगारस्स अन्तिए ।
महया संवेगनिव्वेदं समावन्नो नराहिवो ॥१८॥
संजओ चइउं रज्जं निक्खन्तो जिणसासणे ।
गद्दभालिस्स भगवओ अणगारस्स अन्तिए ॥१९॥

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[1] अभयं $B^{1.2}$. [2] तं B^{1}. [3] असासए B^{1}. [4] सरीरंमि B^{1}.
[5] बंधु A. [6] ॰त्ती A, $B^{1.2}$, J.

*चिच्चा रट्ठं पव्वइए खत्तिए परिभासइ ।
जहा ते दीसई रूवं पसन्नं ते तहा मणो ॥२०॥
किंनामे किंगोत्ते कस्सट्ठाए व माहणे ।
कहं पडियरसी बुद्धे कहं विणीए त्ति वुच्चसी[1] ॥२१॥
संजओ नाम नामेणं तहा गोत्तेण गोयमो[2] ।
गद्दभाली ममायरिया विज्जाचरणपारगा ॥२२॥
किरियं अकिरियं विणयं अन्नाणं च महामुणी ।
एएहिं चउहिं ठाणेहिं मेयन्ने[3] किं पभासई ॥२३॥
इइ पाउकरे बुद्धे नायए परिनिव्वुए ।
विज्जाचरणसंपन्ने सच्चे सच्चपरक्कमे ॥२४॥
पडन्ति नरए घोरे जे नरा पावकारिणो ।
दिव्वं च गइं गच्छन्ति चरित्ता धम्ममारियं ॥२५॥
*मायावुइयमेयं तु मुसाभासा निरत्थिया ।
संजममाणो वि अहं वसामि इरियामि य ॥२६॥
सव्वेए[4] विइया मज्झं मिच्छादिट्ठी अणारिया ।
विज्जमाणे परे लोए सम्मं जाणामि अप्पगं ॥२७॥
अहमासि महापाणे जुइमं वरिससओवमे ।
जा सा पालीमहापाली दिव्वा वरिससओवमा ॥२८॥
से चुए बम्भलोगाओ माणुसं[5] भवमागए ।
अप्पणो य परेसिं च आउं जाणे जहा तहा ॥२९॥

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[1] वुचई B[1]. [2] ॰त्त॰ B[1.2], J. [3] ॰न्ने A. [4] ॰त्ते B[1.2], J.
[5] ॰स्सं A.

नाणारुइं च छन्दं च परिवज्जेज्ज संजए।
अणट्ठा जे य सव्वत्था इय[1] विज्जामणुसंचरे ॥३०॥
पडिक्कमामि पसिणाणं परमन्तेहिं वा पुणो।
अहो उट्ठिए अहोरायं इइ विज्जा तवं चरे ॥३१॥
जं च मे पुच्छसी काले सम्मं सुद्धेण चेयसा।
ताइं पाउकरे बुद्धे तं नाणं[2] जिणसासणे ॥३२॥
किरियं च रोयई धीरे[3] अकिरियं परिवज्जए।
दिट्ठीए दिट्ठीसंपन्ने[4] धम्मं चरसु दुच्चरं ॥३३॥
एयं पुण्णपयं सोच्चा अत्थधम्मोवसोहियं।
भरहो वि भारहं वासं चेच्चा कामाइ पव्वए ॥३४॥
सगरो वि सागरन्तं भरहवासं नराहिवो।
इस्सरियं केवलं हिच्चा दयाइ परिनिव्वुडे[5] ॥३५॥
चइत्ता भारहं[6] वासं चक्कवट्टी महड्ढिओ।
पव्वज्जमब्भुवगउ[7] मघवं नाम महाजसो ॥३६॥
सणंकुमारो मणुस्सिन्दो चक्कवट्टी महड्ढिओ।
पुत्तं रज्जे ठवेऊणं[8] सो वि राया तवं चरे ॥३७॥
चइत्ता भारहं वासं चक्कवट्टी महड्ढिओ।
सन्ती सन्तिकरे लोए पत्तो गइमणुत्तरं ॥३८॥
इक्खागरायवसभो कुन्थू नाम नरीसरो[9]।
विक्खायकित्ती भगवं पत्तो गइमणुत्तरं ॥३९॥

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[1] इह B[1.2], J. [2] णा° A. [3] धीरो A. [4] दिट्ठि° B[1.2].
[5] °निव्वुडं A. [6] अ° A. [7] °तो Mss. J. [8] ठवित्ताणं B[1.2].
[9] नरे° B[1.2].

सागरन्तं चइत्ताणं[1] भरहं नरवरीसरो ।
अरो य अरयं पत्तो पत्तो गइमणुत्तरं ॥४०॥
चइत्ता भारहं वासं[2] चइत्ता बलवाहणं ।
चइत्ता उत्तमे भोए महापउमे तवं चरे ॥४१॥[3]
एगच्छत्तं पसाहित्ता महिं माणनिसूरणो[4] ।
हरिसेणो मणुस्सिन्दो पत्तो गइमणुत्तरं ॥४२॥[3]
अन्निओ रायसहस्सेहिं सुपरिच्चाई दमं चरे ।
जयनामो जिणक्खायं पत्तो गइमणुत्तरं ॥४३॥
दसण्णरज्जं मुदियं चइत्ताणं मुणी चरे ।
दसण्णभद्दो निक्खन्तो सक्खं सक्केण चोइओ ॥४४॥
नमी नमेइ अप्पाणं सक्खं सक्केण चोइओ ।
चइऊण गेहं वइदेही[5] सामण्णे पज्जुवट्ठिओ ॥४५॥
करकण्डू कलिंगेसु[6] पंचालेसु[7] य दुम्मुहो ।
नमी राया विदेहेसु गन्धारेसु य नग्गई[8] ॥४६॥
एए नरिन्दवसभा निक्खन्ता जिणसासणे ।
पुत्ते रज्जे ठवेऊणं[9] सामण्णे पज्जुवट्ठिया ॥४७॥
सोवीररायवसभो चइत्ताण[10] मुणी चरे ।
उदायणो पव्वइओ पत्तो गइमणुत्तरं ॥४८॥
तहेव कासीराया सेओसच्चपरक्कमे ।
कामभोगे परिच्चज्ज पहणे कम्ममहावणं ॥४९॥

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1 अहित्ताणं $B^{1.2}$. 2 विउलं रज्जं B^2, J. 3 om. B^1.
4 °सूद° B^2, J. 5 वय° A. 6 °गाणं B^1. 7 °लाण B^1.
8 °त्ती A. 9 ठवित्ताणं $B^{1.2}$. 10 चिच्चा A.

तहेव विजओ राया अणट्ठाकित्ति[1] पव्वए।
रज्जं तु गुणसमिद्धं पयहित्तु महाजसो ॥५०॥
*तहेवुग्गं तवं किच्चा अव्वक्खित्तेण चेयसा[2]।
महब्बलो[3] रायरिसी आदाय सिरसा सिरिं ॥५१॥
कहं धीरो अहेऊहिं उम्मत्तो व महिं चरे।
एए[4] विसेसमादाय सूरा दढपरक्कमा ॥५२॥
*अच्चन्तनियाणखमा सच्चा मे भासिया वई।
अतरिंसु तरन्तेगे तरिस्सन्ति अणागया ॥५३॥
*कहिं धीरे अहेऊहिं अत्ताणं[5] परियावसे।
सव्वसंगविनिम्मुक्के सिद्धे भवइ नीरए ॥५४॥ त्ति बेमि ॥

॥ संजइज्जं समत्तं ॥

॥ मियापुत्तीयं एकोनविंशतितमम् अध्ययनम् ॥

सुग्गीवे नयरे रम्मे काणणुज्जाणसोहिए।
राया बलभद्दि[6] त्ति मिया तस्सग्गमाहिसी ॥१॥
तेसिं पुत्ते बलसिरी मियापुत्ते त्ति विस्सुए।
अम्मापिऊण दइए जुवराया दमीसरे ॥२॥
नन्दणे सो उ पासाए कीलए सह इत्थिहिं।
देवे[7] दोगुन्दगे[7] चेव निच्चं मुइयमाणसो ॥३॥

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[1] चा॰ B1.2 (cf. SBE. xlv. 87, n. 6). [2] ॰त्त॰ A. [3] महाबले B1.7
[4] एते Mss. J. [5] आयं च A. [6] ॰द्दो B1.2, J.
[7] ॰ो B1.2, J.

मणिरयणकोट्टिमतले पासायालोयणट्ठिओ[1] ।
आलोएइ नगरस्स चउक्कत्तियचच्चरे ॥४॥
अह तत्थ अइच्छन्तं[2] पासई समणसंजयं ।
तवनियमसंजमधरं सीलड्ढं गुणआगरं[3] ॥५॥
तं देहई[4] मियापुत्ते दिट्ठीए अणिमिसाए उ ।
कहिं मन्नेरिसं रूवं दिट्ठपुव्वं मए पुरा ॥६॥
साहुस्स दरिसणे तस्स अज्झवसाणम्मि सोहणे ।
मोहंगयस्स सन्तस्स जाईसरणं समुप्पन्नं ॥७॥
जाईसरणे समुप्पन्ने मियापुत्ते महिड्ढिए ।
सरई पोराणियं जाइं सामण्णं च पुरा कयं ॥८॥
*विसएहि[5] अरज्जन्तो रज्जन्तो संजमम्मि य ।
अम्मापियरमुवागम्म इमं वयणमब्बवी ॥९॥
सुयाणि[6] मे पंच महव्वयाणि नरएसु दुक्खं च तिरिक्ख-
जोणिसु ।
निव्विणकामो मि महण्णवाउ अणुजाणह पव्वइस्सामि
अम्मो ॥१०॥
अम्म ताय मए भोगा भुत्ता विसफलोवमा ।
पच्छा कडुयविवागा अणुबन्धदुहावहा ॥११॥
इमं सरीरं अणिच्चं असुइं[7] असुइसंभवं ।
असासयावासमिणं दुक्खकेसाण भायणं ॥१२॥

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[1] °तो A. [2] अवि° B[1]. [3] °आयरं B[1].
[4] पेहई B[1.2], देहइ J. [5] °सु B[1.2], J. [6] सुणियाणि A.
[7] °तिं A, °ई B[1.2], J.

असासए[1] सरीरम्मि रइं[2] नोवलभामहं[3] ।
पच्छा पुरा व चइयव्वे फेणबुब्बुयसन्निभे ॥१३॥
माणुसत्ते असारम्मि वाहीरोगाण आलए ।
जरामरणघत्थम्मि खणं पि न रमामहं ॥१४॥
जम्मं दुक्खं जरा दुक्खं रोगाणि मरणाणि य ।
अहो दुक्खो हु संसारो जत्थ कीसन्ति जन्तवो[4] ॥१५॥
खेत्तं वत्थुं हिरण्णं च पुत्तदारं च बन्धवा ।
चइत्ताणं इमं देहं गन्तव्वमवसस्स मे ॥१६॥
जह किम्पागफलाण परिणामो न सुन्दरो ।
एवं भुत्ताण भोगाणं परिणामो न सुन्दरो ॥१७॥
अद्धाणं जो महन्तं तु अप्पाहेउं[5] पवज्जई[6] ।
गच्छन्तो सो दुही होइ छुहातण्हाए[7] पीडिओ ॥१८॥
एवं धम्मं अकाऊणं जो गच्छइ परं भवं ।
गच्छन्तो सो दुही होइ वाहीरोगेहिं पीडिओ ॥१९॥
अद्धाणं जो महन्तं तु सपाहेउं[5] पवज्जई[6] ।
गच्छन्तो सो सुही होइ छुहातण्हाविवज्जिओ ॥२०॥
एवं धम्मं पि काऊणं जो गच्छइ परं भवं ।
गच्छन्तो सो सुही होइ अप्पकम्मे[8] अवेयणे ॥२१॥
जहा गेहे पलित्तम्मि तस्स गेहस्स जो पहू[9] ।
सारभण्डाणि नीणेइ[10] असारं अवउज्झइ ॥२२॥

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1 °ते A. 2 °तिं A 3 °महे B[1]. 4 जंतुणो B[1.2].
5 °हिज्जो J. 6 पवज्जई A. 7 तण्हाछुहाए A. 8 °कामे B.
9 °भू A. 10 नीरेइ B[1].

एवं लोए पलित्तम्मि जराए मरणेण य।
अप्पाणं तारइस्सामि तुब्भेहिं अणुमन्निओ ॥२३॥
तं बिन्ति अम्मापियरो सामन्नं पुत्त दुच्चरं।
गुणाणं तु सहस्साइं धारेयव्वाइं भिक्खुणा[1] ॥२४॥
समया सव्वभूएसु सत्तुमित्तेसु वा जगे।
पाणाइवायविरई जावज्जीवाए[2] दुक्करं ॥२५॥
निच्चकालप्पमत्तेणं मुसावायविवज्जणं।
भासियव्वं हियं सच्चं निच्चाउत्तेण दुक्करं ॥२६॥
दन्तसोहणमाइस्स अदत्तस्स विवज्जणं।
अणवज्जेसणिज्जस्स गिण्हणा अवि[3] दुक्करं ॥२७॥
विरई अबम्भचेरस्स कामभोगरसन्नुणा।
उग्गं महव्वयं बम्भं धारेयव्वं सुदुक्करं ॥२८॥
धणधन्नपेसवग्गेसु परिग्गहविवज्जणं[4]।
सव्वारम्भपरिच्चाओ निम्ममत्तं सुदुक्करं ॥२९॥
चउव्विहे वि आहारे राईभोयणवज्जणा[5]।
सन्निहीसंचओ चेव वज्जेयव्वो सुदुक्करं ॥३०॥
छुहा तण्हा य सीउण्हं दंसमसगवेयणा।
अक्कोसा दुक्खसेज्जा य तणफासा जल्लमेव य ॥३१॥
तालणा[6] तज्जणा चेव वहबन्धपरीसहा।
दुक्खं भिक्खायरिया जायणा य अलाभया ॥३२॥

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[1] °णो B², J. [2] °वाय A. [3] चति° A. [4] °णा B², J.
[5] °णे A. [6] ताड° B¹.

कावोया[1] जा इमा वित्ती केसलोओ य दारुणो ।
दुक्खं बम्भव्वयं घोरं धारेउ य महप्पणो[2] ॥३३॥
सुहोइओ तुमं पुत्ता सुकुमालो सुमज्जिओ ।
न हु सी पभू तुमं पुत्ता सामण्णमणुपालिया ॥३४॥
जावज्जीवमविस्सामो गुणाणं तु महब्भरो ।
गुरू उ लोहभारु व्व जो पुत्ता होइ दुव्वहो ॥३५॥
आगासे गंगसोउ व्व पडिसोउ व्व दुत्तरो ।
बाहाहिं सागरो चेव तरियव्वो गुणोदही ॥३६॥
वालुयाकवलो चेव निरस्साए उ संजमे ।
असिधारागमणं चेव दुक्करं चरिउं तवो ॥३७॥
अही वेगन्तदिट्ठीए चरित्ते पुत्त दुक्करे[3] ।
जवा लोहमया चेव चावेयव्वा सुदुक्करं ॥३८॥
जहा अग्गिसिहा दित्ता पाउं होइ सुदुक्करा ।
तहा दुक्करं करेउं जे तारुण्णे समणत्तणं ॥३९॥
जहा दुक्खं भरेउं जे होइ वायस्स कोत्थलो ।
तहा दुक्खं करेउं जे कीवेणं समणत्तणं ॥४०॥
जहा तुलाए तोलेउं दुक्करो[4] मन्दरो गिरी ।
तहा निहुयनीसंकं दुक्करं समणत्तणं ॥४१॥
जहा भुयाहिं तरिउं दुक्करं रयणायरो ।
तहा अणुवसन्तेणं दुक्करं दमसागरो ॥४२॥

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[1] काे॰ A. [2] ॰णा B[1]. [3] दुच्चरे B[1.2].
[4] ॰रं A.

भुंज माणुस्सए भोगे पंचलक्खणए तुमं ।
भुत्तभोगी तओ जाया पच्छा धम्मं चरिस्ससि ॥४३॥
*सो बेइ[1] अम्मापियरो एवमेयं जहा फुडं ।
इह लोए निप्पिवासस्स नत्थि किंचिवि दुक्करं ॥४४॥
सारीरमाणसा चेव वेयणाओ अणन्तसो ।
मए सोढाओ भीमाओ असइं दुक्खभयाणि य ॥४५॥
जरामरणकन्तारे चाउरन्ते भयागरे ।
मए[2] सोढाणि भीमाणि जम्माणि[3] मरणाणि य ॥४६॥
*जहा इहं अगणी उण्हो एत्तो[4] ऽणन्तगुणे तहिं ।
नरएसु वेयणा उण्हा अस्साया वेइया मए ॥४७॥
*जहा इमं इहं सीयं एत्तो[4]ऽणन्तगुणे तहिं ।
नरएसु वेयणा सीया अस्साया वेइया मए ॥४८॥
कन्दन्तो कंदुकुम्भीसु[5] उड्ढपाओ अहोसिरो ।
हुयासणे जलन्तम्मि पक्कपुव्वो अणन्तसो ॥४९॥
महादवग्गिसंकासे मरुम्मि वइरवालुए ।
कलम्बवालुयाए य दड्ढपुव्वो अणन्तसो ॥५०॥
रसन्तो कन्दुकुम्भीसु[5] उड्ढं बद्धो अबन्धवो ।
करवत्तकरकयाईहिं छिन्नपुव्वो अणन्तसो[6] ॥५१॥
अइतिक्खकण्टगाइण्णे तुंगे सिम्बलिपायवे ।
खेवियं पासबद्धेणं कड्ढोकड्ढाहिं दुक्करं ॥५२॥

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[1] बेंत॰ A. [2] मया B[1]. [3] ॰णाइं B[1.2], J. [4] ए॰ B[1.2], J.
[5] कुंडु॰ B[1.2], J. [6] अणेगसो A.

महाजन्तेसु उच्छू वा आरसन्तो सुभेरवं ।
पीडिउं मि सकम्मेहिं पावकम्मो अणन्तसो ॥५३॥
कूवन्तो कोलसुणएहिं सामेहिं सबलेहि य ।
फाडिओ[1] फालिओ छिन्नो विप्फुरन्तो अणेगसो ॥५४॥
असीहि अयसिवणाहिं[2] भल्लेहिं[3] पट्टिसेहि य ।
छिन्नो भिन्नो विभिन्नो य ओइण्णो पावकम्मुणा ॥५५॥
अवसो लोहरहे जुत्तो जलन्ते समिलाजुए ।
चोइओ तोत्तजुत्तेहिं रोज्झो[4] वा जह पाडिओ ॥५६॥
हुयासणे जलन्तम्मि चियासु महिसो विव ।
दड्ढो पक्को य अवसो पावकम्मेहि पाविओ[5] ॥५७॥
बला संडासतुण्डेहिं लोहतुण्डेहि पक्खिहिं ।
विलुत्तो विलवन्तो हं ढंकगिद्धेहिऽणन्तसो ॥५८॥
*तण्हाकिलन्तो धावन्तो पत्तो वेयरणिं नदिं ।
जलं पाहिं ति चिन्तन्तो खुरधाराहिं विवाइओ ॥५९॥
उण्हाभितत्तो संपत्तो असिपत्तं महावणं ।
असिपत्तेहिं पडन्तेहिं छिन्नपुव्वो अणेगसो ॥६०॥
मुग्गरेहिं मुसंढीहिं[6] सूलेहिं मुसलेहि य ।
गयासं भग्गगत्तेहिं पत्तं दुक्खं अणन्तसो ॥६१॥
*खुरेहिं तिक्खधारेहिं छुरियाहिं कप्पणीहि य ।
कप्पिओ फालिओ छिन्नो उक्कित्तो[7] य अणेगसो ॥६२॥

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[1] पा॰ $B^{1,2}$, J. [2] चयस॰ B^{1}, य चसि॰ J. [3] ॰ल्लो॰ $B^{1,2}$, J.
[4] सज्झो $B^{1,2}$. [5] ॰त्तो A. [6] ॰सुंढीहिं $B^{1,2}$, मुसत्तीहिं J.
[7] उक्कत्तो A.

*पासेहिं कूडजालेहिं मिओ वा अवसो[1] अहं ।
वाहिओ बद्धरुद्धो वा बहू[2] चेव विवाडओ ॥६३॥
गलेहिं मगरजालेहिं मच्छो वा अवसो अहं ।
उल्लिओ फालिओ गहिओ मारिओ य अणन्तसो ॥६४॥
वीदंसएहि जालेहिं लेप्पाहिं सउणो विव ।
गहिओ लग्गो बद्धो य मारिओ य अणन्तसो ॥६५॥
कुहाडफरसुमाईहिं[3] वड्ढईहिं दुमो विव ।
कुट्टिओ फालिओ छिन्नो तच्छिओ य अणन्तसो ॥६६॥
चवेडमुट्ठिमाईहिं कुमारेहिं अयं पिव ।
ताडिओ कुट्टिओ भिन्नो चुण्णिओ य अणन्तसो ॥६७॥
तत्ताइं तम्बलोहाइं तउयाइं सीसयाणि य ।
पाइओ कलकलन्ताइं[4] आरसन्तो सुभेरवं ॥६८॥
तुहं पियाइं मंसाइं खण्डाइं सोल्लगाणि य ।
खाविओ मिसमंसाइं[5] अग्गिवण्णाइं ऽणेगसो ॥६९॥
तुहं पिया सुरा सीहू[6] मेरओ य महूणि य ।
पाइओ[7] मि जलन्तीओ वसाओ रुहिराणि य ॥७०॥
निच्चं भीएण तत्थेण दुहिएण वहिएण य ।
परमा दुहसंबद्धा वेयणा वेदिता मए ॥७१॥
तिव्वं[8]चण्डप्पगाढाओ घोराओ अइदुस्सहा ।
महब्भयाओ भीमाओ नरएसु वेदिता मए ॥७२॥

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[1] विवसो B[1]. [2] बज्झो B[1.2], J. [3] °परसुमादी° A.
[4] °लिंतारं A. [5] विस° B[1.2], J. [6] °धू A. [7] पज्जिओ A.
[8] तिव्वं A, J.

जारिसा माणुसे लोए तात्रा दीसन्ति वेयणा ।
एत्तो अणन्तगुणिया नरएसु दुक्खवेयणा ॥ ७३ ॥
सव्वभवेसु अस्साया[1] वेयणा वेदिता मए ।
निमेसन्तरमित्तं[2] पि जं साता नत्थि वेयणा ॥ ७४ ॥
तं बिन्तम्मापियरो छन्देणं पुत्त पव्वया ।
नवरं पुण सामण्णे दुक्खं निप्पडिकम्मया ॥ ७५ ॥
सो बेइ अम्मापियरो एवमेयं जहा फुडं ।
पडिकम्मं को कुणई[3] अरण्णे मियपक्खिणं ॥ ७६ ॥
एगब्भूए अरण्णे व जहा उ चरई मिगे ।
एवं धम्मं चरिस्सामि संजमेण तवेण य ॥ ७७ ॥
जया[4] मिगस्स आयंको महारण्णम्मि जायई ।
अच्छन्तं रुक्खमूलम्मि को णं ताहे तिगिच्छई ॥ ७८ ॥
को वा से ओसहं देइ को वा से पुच्छई सुहं ।
को से भत्तं च पाणं वा आहरित्तु पणामए ॥ ७९ ॥
जया य से सुही होइ तया गच्छइ गोयरं ।
भत्तपाणस्स अट्ठाए वल्लराणि सराणि य ॥ ८० ॥
खाइत्ता पाणियं पाउं वल्लरेहिं सरेहि य ।
मिगचारियं चरित्ताणं गच्छई[5] मिगचारियं ॥ ८१ ॥
एवं समुट्ठिओ भिक्खू एवमेव अणेगए ।
मिगचारियं चरित्ताणं उड्ढं पक्कमई[5] दिसं ॥ ८२ ॥

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[1] असा° B1.2, J. [2] निमि° A. [3] °ती A, °इ B1.2, J.
[4] जहा B1.2, J. [5] °ती Mss. J.

जहा मिगे एगे[1] अणेगचारी अणेगवासे धुवगोयरे य ।
एवं मुणी गोयरियं पविट्ठे नो हीलए नो वि य खिंस-
एज्जा ॥८३॥

मिगचारियं चरिस्सामि एवं पुत्ता जहा सुहं ।
अम्मापिईहिऽणुन्नाओ जहाइ उवहिं तहा ॥८४॥
मियचारियं चरिस्सामि सव्वदुक्खविमोक्खणिं ।
तुब्भेहिं अब्भणुन्नाओ[2] गच्छ पुत्त जहासुहं ॥८५॥
एवं सो अम्मापियरो अणुमाणित्ताण बहुविहं ।
ममत्तं छिन्दई ताहे महानागो व्व कंचुयं ॥८६॥
इड्ढी वित्तं च मित्ते य पुत्तदारं च नायओ ।
रेणुयं व पडे लग्गं निद्धुणित्ताण[3] निग्गओ ॥८७॥
पंचमहव्वयजुत्तो पंचहि समिउ तिगुत्तिगुत्तो य ।
सब्भिन्तरबाहिरओ तवोकम्मंसि उज्जुत्तो ॥८८॥
निम्ममो निरहंकारो निसंगो चत्तगारवो ।
समो य सव्वभूएसु तसेसु थावरेसु य ॥८९॥
लाभालाभे सुहे दुक्खे जीविए मरणे तहा ।
समो निन्दापसंसासु तहा माणावमाणओ ॥९०॥
गारवेसुं कसाएसुं दण्डसल्लभएसु य ।
नियत्तो हाससोगाओ अनियाणो अबन्धणो ॥९१॥
अणिस्सिओ इहं लोए परलोए अणिस्सिउ ।
वासीचन्दणकप्पो य असणे अणसणे तहा ॥९२॥

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[1] एगे B[1]. [2] अब्भणु॰ Mss. J. [3] विद्धु॰ A.

अप्पसत्थेहिं दारेहिं सव्वओ पिहियासवे।
अज्झप्पझाणजोगेहिं पसत्थदमसासणे ॥९३॥
एवं नाणेण चरणेण दंसणेण तवेण य।
भावणाहि य[1] सुद्धाहिं[2] सम्मं भावेत्तु अप्पयं ॥९४॥
बहुयाणि उ वासाणि सामण्णमणुपालिया।
मासिएण उ भत्तेण सिद्धिं पत्तो अणुत्तरं ॥९५॥
एवं करन्ति संबुद्धा पण्डिया पवियक्खणा।
विणिअट्टन्ति भोगेसु मियापुत्ते जहामिसी ॥९६॥
महापभावस्स महाजसस्स मियाइ[3] पुत्तस्स निसम्म भासियं।
तवप्पहाणं चरियं च उत्तमं गइप्पहाणं च तिलोगवि-
स्सुतं ॥९७॥
वियाणिया दुक्खविवद्धणं धणं ममत्तबन्धं च महाभयावहं।
सुहावहं धम्मधुरं[4] अणुत्तरं धारेज्ज निव्वाणगुणावहं महं[5] ॥९८॥
॥ त्ति बेमि ॥

॥ मियापुत्तीयं समत्तं ॥

॥ महानियण्ठिज्जं विंशतितमम् अध्ययनम् ॥

सिद्धाण नमो किच्चा संजयाणं च भावओ।
अत्थधम्मगइं तच्चं अणुसट्ठिं[6] सुणेह मे ॥१॥
पभूयरयणो राया सेणिओ मगहाहिवो।
विहारजत्तं निज्जाओ मण्डिकुच्छिंसि चेइए ॥२॥

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[1] om. B¹. [2] विसु॰ B¹. [3] मियाय A. [4] ॰धणं B¹.
[5] om. A, B¹. [6] ॰सि॰ B¹, J.

नाणादुमलयाइण्णं नाणापक्खिनिसेवियं ।
नाणाकुसुमसंछन्नं उज्जाणं नन्दणोवमं ॥ ३॥
तत्थ सो पासई साहुं संजयं सुसमाहियं ।
निसिन्नं[1] रुक्खमूलम्मि सुकुमालं सुहोइयं ॥४॥
तस्स रूवं तु पासित्ता राइणो तम्मि संजए ।
अच्चन्तपरमो आसी अउलो रूवविम्हओ ॥५॥
अहो वण्णो अहो रूवं अहो अज्जस्स सोमया ।
अहो खन्ती अहो मुत्ती अहो भोगे[2] असंगया ॥६॥
तस्स पाए उ वन्दित्ता काऊण य पयाहिणं ।
नाइदूरमणासन्ने पंजली पडिपुच्छई ॥७॥
तरुणो सि अज्जो पव्वइओ भोगकालम्मि संजया ।
उवट्ठिओ सि सामण्णे एयमट्ठं सुणेमि[3] ता ॥८॥
*अणाहो मि महाराय नाहो मज्झ न विज्जई ।
अनुकम्पगं सुहिं[4] वावि कंचि[5] नाभिसमेमहं ॥९॥
तओ सो पहसिओ राया सेणिओ मगहाहिवो ।
एवं ते इड्ढिमन्तस्स कहं नाहो न विज्जई ॥१०॥
होमि नाहो भयन्ताणं भोगे भुंजाहि संजया ।
मित्तनाईपरिवुडो माणुस्सं खु सुदुल्लहं ॥११॥
अप्पणा वि अणाहो सि सेणिया मगहाहिवा ।
अप्पणा अणाहो सन्तो कस्स[6] नाहो भविस्ससि ॥१२॥

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[1] °सन्नं B[1 2]. [2] °गेसु B[1]. [3] °णा° B[2], J, °णेमु B[1].
[4] सुहं B[1.2], J. [5] किंची B[1]. [6] कहं B[1.2].

एवं वुत्तो नरिन्दो सो सुसंभन्तो सुविम्हिओ ।
वयणं अस्सुयपुव्वं साहुणा विम्हयन्निओ ॥१३॥
अस्सा हत्थी मणुस्सा मे पुरं अन्तेउरं च मे ।
भुंजामि[1] माणुसे भोगे आणा इस्सरियं च मे ॥१४॥
*एरिसे सम्पयग्गम्मि सव्वकामसमप्पिए ।
कहं अणाहो भवइ[2] मा हु भन्ते मुसं वए ॥१५॥
न तुमं जाणे[3] अणाहस्स[4] अत्थं पोत्थं[5] च पत्थिवा ।
जहा अणाहो भवई सणाहो वा नराहिवा ॥१६॥
सुणेह मे महाराय अव्वक्खित्तेण चेयसा ।
जहा अणाहो भवई जहा मेयं[6] पवत्तियं ॥१७॥
*कोसम्बी नाम नयरी पुराण पुरभेयणी[7] ।
तत्थ आसी पिया मज्झ पभूयधणसंचओ ॥१८॥
*पढमे वए महाराय अउला मे अच्छिवेयणा ।
अहोत्था विउलो डाहो सव्वगत्तेसु[8] पत्थिवा ॥१९॥
*सत्थं जहा परमतिक्खं सरीरविवरन्तरे ।
आवीलिज्ज अरी कुद्धो एवं मे अच्छिवेयणा ॥२०॥
तियं मे अन्तरिच्छं च उत्तमंगं च पीडई ।
इन्दासणिसमा घोरा वेयणा परमदारुणा ॥२१॥
*उवट्ठिया मे आयरिया विज्जामन्ततिगिच्छया ।
अधीया सत्थकुसला मन्तमूलविसारया ॥२२॥

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[1] °हि J. [2] भवामि $B^{1,2}$. [3] जाणसि B^1. [4] णा° B^1. [5] पु° $B^{1,2}$, J. [6] मय A. [7] °भेयणी B^1. [8] सव्वंगेसु य $B^{1,2}$, J.

ते मे तिगिच्छं कुव्वन्ति चाउप्पायं जहाहियं ।
न य दुक्खा विमोयन्ति एसा मज्झ अणाहया ॥२३॥
पिया मे सव्वसारं पि दिज्जा हि मम कारणा ।
न य दुक्खा विमोएइ एसा मज्झ अणाहया ॥२४॥
माया य मे महाराय पुत्तसोगदुहट्टिया ।
न य दुक्खा विमोएइ एसा मज्झ अणाहया ॥२५॥
भायरो मे महाराय सगा जेट्ठकणिट्ठगा ।
न य दुक्खा विमोयन्ति एसा मज्झ अणाहया ॥२६॥
भइणीओ मे महाराय सगा जेट्ठकणिट्ठगा ।
न य दुक्खा विमोयन्ति एसा मज्झ अणाहया ॥२७॥
*भारिया मे महाराय अणुरत्ता[1] अणुव्वया ।
अंसुपुण्णेहिं नयणेहिं उरं मे परिसिंचई ॥२८॥
*अन्नं पाणं च ण्हाणं च गन्धमल्लविलेवणं ।
मए[2] नायमणायं वा सा बाला नेव[3] भुंजई ॥२९॥
खणं पि मे महाराय पासाओ मे[4] न[4] फिट्टई ।
न य दुक्खा विमोएइ एसा मज्झ अणाहया ॥३०॥
तओ हं एवमाहंसु दुक्खमा हु पुणो पुणो ।
वेयणा अणुभविउं जे संसारम्मि अणन्तए ॥३१॥
सइं च जइ मुच्चेज्जा वेयणा विउला इओ ।
खन्तो दन्तो निरारम्भो पव्वए अणगारियं ॥३२॥

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[1] °यत्ता B[1]. [2] मते° A. [3] णोव° A.
[4] न वि° A.

एवं च चिन्तइत्ताणं पसुत्तो मि नराहिवा।
परियत्तन्तीए राईए वेयणा मे खयं गया ॥३३॥
तओ कल्ले पभायम्मि आपुच्छित्ताण बन्धवे।
खन्तो दन्तो निरारम्भो पव्वइओऽणगारियं ॥३४॥
तो[1] हं नाहो जाओ अप्पणो य परस्स य।
सव्वेसिं चेव भूयाणं[2] तसाण थावराण य ॥३५॥
अप्पा नई वेयरणी अप्पा मे कूडसामली।
अप्पा कामदुहा धेणू अप्पा मे नन्दणं वणं ॥३६॥
अप्पा कत्ता विकत्ता य दुक्खाण य सुहाण य।
अप्पा मित्तममित्तं च दुप्पट्ठियसुपट्ठिओ ॥३७॥
इमा हु अन्ना वि अणाहया निवा
तमेगचित्तो निहुओ सुणेहि।
नियण्ठधम्मं लहियाण वी[3] जहा
सीयन्ति एगे बहुकायरा नरा ॥३८॥
जो पव्वइत्ताण महव्वयाइं
सम्मं च[4] नो फासयई पमाया।
अनिग्गहप्पा य रसेसु गिद्धे
न मूलओ छिन्नइ बन्धणं से ॥३९॥
आउत्तया जस्स न[5] अत्थि[5] काइ
इरियाए भासाए तहेसणाए।

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[1] ततो A. [2] जीवाणं B[1]. [3] बहिया निवा J. [4] om. A.
[5] य नत्थि B[1.2], J.

आयाणनिक्खेवदुगुंछणाए
न धीरजायं[1] अणुजाइ मग्गं ॥४०॥

चिरं पि से मुण्डरुई भवित्ता
अथिरव्वए तवनियमेहि भट्ठे ।
चिरं पि अप्पाण किलेसइत्ता
न पारए होइ हु संपराए ॥४१॥

पोल्लेव मुट्ठी जह से असारे
अयन्तिए कूडकहावणे वा ।
राढामणी वेरुलियप्पगासे
अमहग्घए होइ हु[2] जाणएसु ॥४२॥

कुसीललिंगं इह धारइत्ता[3]
इसिज्झयं जीविय बूहइत्ता[4] ।
असंजए संजयलप्पमाणे
विणिग्घायमागच्छइ से चिरं पि ॥४३॥

विसं तु[5] पीयं[5] जह कालकूडं
हणाइ सत्थं जह कुग्गहीयं ।
एसो वि धम्मो विसओववन्नो
हणाइ वेयाल इवाविवन्नो ॥४४॥

जे लक्खणं सुविण पउंजमाणे
निमित्तकोऊहलसंपगाढे ।

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[1] वी॰ J. [2] य B[1.2], J. [3] ॰रित्ता A.
[4] वू॰ A. [5] पिबित्ता A.

कुहेडविज्जासवदारजीवी
न गच्छई सरणं तम्मि काले ॥४५॥
तमं तमेणेव उ से असीले
सया दुही विप्परियामुवेइ ।
संधावई नरगतिरिक्खजोणिं[1]
मोणं विराहेत्तु असाहुरूवे ॥४६॥
उद्देसियं कीयगडं नियागं
न मुंचई किंचि अणेसणिज्जं ।
अग्गी विवा सव्वभक्खी भवित्ता
इत्तो चुए गच्छइ कट्टु पावं ॥४७॥
न तं अरी कण्ठछेत्ता करेइ
जं से करे अप्पणिया दुरप्पया[2] ।
से नाहई[3] मच्चुमुहं तु पत्ते
पच्छाणुतावेण दयाविहूणो ॥४८॥
निरट्ठिया नग्गरुई उ तस्स
जे उत्तमट्ठं विवज्जासमेइ ।
इमे वि से नत्थि परे वि लोए
दुहओ वि से झिज्जइ तत्थ लोए ॥४९॥
एमेव हा छन्दकुसीलरूवे
मग्गं विराहेत्तु जिणुत्तमाणं ।
कुररी विवा भोगरसाणुगिद्धा
निरट्ठसोया परियावमेइ ॥५०॥

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[1] °जोणी B. [2] °प्पा A, °त्ता B¹. [3] णाहिति A.

सोच्चाण मेहावि सुभासियं इमं
        अणुसासणं नाणगुणोववेयं ।
मग्गं कुसीलाण जहाय सव्वं
        महानियण्ठाण वए पहेण ॥५१॥
चरित्तमायारगुणन्निए तओ
        अणुत्तरं संजम पालियाण ।
निरासवे संखवियाण कम्मं
        उवेइ ठाणं विउलुत्तमं धुवं ॥५२॥
एवुग्गदन्ते वि महातवोधणे
        महामुणी महापइन्ने महायसे ।
महानियण्ठिज्जमिणं महासुयं
        से कहेई[1] महया वित्थरेणं ॥५३॥
तुट्ठो य सेणिओ राया इणमुदाहु कयंजली ।
अणाहत्तं जहाभूयं सुट्ठु मे उवदंसियं ॥५४॥
तुज्झं[2] सुलद्धं खु मणुस्सजम्मं
        लाभा सुलद्धा य तुमे महेसी ।
तुब्भे सणाहा य सबन्धवा य
        जं भे ठिया मग्गे जिणुत्तमाण ॥५५॥
तं सि नाहो अणाहाणं सव्वभूयाण संजया ।
खामेमि ते महाभाग इच्छामि अणुसासिउं ॥५६॥
पुच्छिऊण मए तुब्भं झाणविग्घाओ जो कओ ।
निमन्तिया य भोगेहिं तं सव्वं मरिसेहि मे ॥५७॥

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[1] कहेए A.   [2] तुब्भं B[1.2].

एवं थुणित्ताण स रायसीहो
    अणगारसीहं परमाइ[1] भत्तीए ।
सओरोहो सपरियणो सबन्धवो
    धम्माणुरत्तो विमलेण चेयसा ॥५८॥
ऊससियरोमकूवो काऊण य पयाहिणं[2] ।
अभिवन्दिऊण सिरसा अइयाओ नराहिवो ॥५९॥
इयरो वि गुणसमिद्धो तिगुत्तिगुत्तो तिदण्डविरओ य ।
विहग इव विप्पमुक्को विहरइ वसुहं विगयमोहो ॥६०॥
॥ त्ति बेमि ॥

॥ महानियण्ठिज्जं समत्तं ॥

॥ समुद्दपालीयम् एकविंशम् अध्ययनम् ॥

चम्पाए पालिए नाम सावए आसि वाणिए ।
महावीरस्स भगवओ[3] सीसे सो उ महप्पणो ॥१॥
निग्गन्थे पावयणे सावए से वि कोविए ।
पोएण ववहरन्ते[4] पिहुण्डं नगरमागए ॥२॥
पिहुण्डे ववहरन्तस्स वाणिओ देइ धूयरं ।
तं ससत्तं पइगिज्झ सदेसमह पत्थिओ ॥३॥
अह पालियस्स घरणी[5] समुद्दंमि पसवई[6] ।
अह बालए[7] तहिं जाए समुद्दपालि त्ति नामए ॥४॥

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[1] °माए A. [2] काऊण पयाहिणं च तिक्खुत्तो B¹. [3] °वंतो A.
[4] °रंतो उ A. [5] घरिणी B¹. [6] °सु° J. [7] दारए B¹.

खेमेण आगए चम्पं सावए वाणिए घरं ।
संवड्ढई तस्स[1] घरे[1] दारए से सुहोइए ॥५॥
*बावत्तरी कलाओ य सिक्खई[2] नीइकोविए ।
जोव्वणेण य संपन्ने सुरूवे पियदंसणे ॥६॥
तस्स रूववइं भज्जं पिया आणेइ रूविणिं ।
पासाए कीलए रम्मे देवो दोगुन्दओ जहा ॥७॥
अह अन्नया कयाई पासायालोयणे ठिओ ।
वज्झमण्डणसोभागं वज्झं पासइ वज्झगं ॥८॥
तं पासिऊण संवेगं[3] समुद्दपालो इणमब्बवी ।
अहो ऽसुभाण कम्माणं निज्जाणं पावगं इमं ॥९॥
संबुद्धो सो तहिं भगवं परमसंवेगमागओ ।
आपुच्छम्मापियरो पव्वए अणगारियं ॥१०॥
*जहित्तु ऽसग्गन्थमहाकिलेसं[4]
महन्तमोहं कसिणं भयावहं[5] ।
परियायधम्मं चभिरोयएज्जा
वयाणि सीलाणि परीसहे य ॥११॥
अहिंससच्चं च अतेणगं[6] च
तत्तो य बम्भं अपरिग्गहं च ।
पडिवज्जिया पंच महव्वयाणि
चरिज्ज धम्मं जिणदेसियं विदू ॥१२॥

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[1] Inverso ordine exhh., $B^{1.2}$. [2] °ए A. [3] °विग्गो B^1.
[4] संगंथ° $B^{1.2}$. [5] भयाणगं B^1. [6] °तेयगं J.

सबेहिं भूएहिं दयाणुकम्पी[1]
खन्तिक्खमे संजयबम्भयारी ।
सावज्जजोगं परिवज्जयन्तो
चरिज्ज भिक्खू सुसमाहिइन्दिए ॥१३॥
कालेण कालं विहरेज्ज रट्ठे
बलाबलं जाणिय अप्पणो य ।
सीहो व सद्देण न संतसेज्जा
वयजोग[2] सुच्चा न असब्भमाहु[3] ॥१४॥
उवेहमाणो उ परिव्वएज्जा
पियमप्पियं सब्ब तितिक्खएज्जा ।
न सब्ब सब्बत्थ ऽभिरोयएज्जा
न यावि पूयं[4] गरहं च संजए ॥१५॥
*अणेगछन्दामिह माणवेहिं
जे भावओ संपगरेइ भिक्खू ।
भयभेरवा तत्थ उइन्ति[5] भीमा
दिव्वा मणुस्सा अदुवा तिरिच्छा ॥१६॥
परीसहा दुव्विसहा अणेगे
सीयन्ति जत्था बहुकायरा नरा ।
से तत्थ पत्ते न वहिज्ज भिक्खू
संगामसीसे इव नागराया ॥१७॥

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[1] °कम्पि A, B[2], J. [2] वइ° B[1.2]. [3] सब्बसाहु B[1], असब्भमाहु J.
[4] पूया° A. [5] उविंति B[1.2].

सीओसिणा दंसमसा य फासा
आयंका विविहा फुसन्ति देहं ।
अकुक्कुओ तत्थऽहियासएज्जा
रयाइ खेवेज्ज पुरे कयाइं[1] ॥१८॥

पहाय रागं च तहेव दोसं
मोहं च भिक्खू सततं वियक्खणो ।
मेरु व्व वाएण अकम्पमाणो
परीसहे आयगुत्ते सहेज्जा ॥१९॥

अणुन्नए नावणए महेसी
न यावि पूयं गरहं[2] च संजए ।
स उज्जभावं पडिवज्ज संजए
निव्वाणमग्गं विरए उवेइ ॥२०॥

अरइरइसहे पहीणसंथवे विरए आयहिए पहाणवं ।
परमट्ठपएहिं चिट्ठई छिन्नसोए अममे अकिंचणे ॥२१॥

विवित्तलयणाइ भएज्ज ताई
निरोवलेवाइ असंथडाइं ।
इसीहि चिण्णाइ महायसेहिं
काएण फासेज्ज परीसहाइं ॥२२॥

*सन्नाणनाणोवगए महेसी अणुत्तरं चरिउं[3] धम्मसंचयं ।
अणुत्तरे नाणधरे जसंसी ओभासई सूरिए वन्तलि-
क्खे ॥२३॥

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[1] कडाइं B[1.2].   [2] गरहियं A.   [3] चरिय च A.

*दुविहं खवेऊण य पुखपावं निरंगणे सब्बओ विप्पमुक्के।
तरित्ता समुद्दं व महाभवोघं समुद्दपाले अपुणागमं[1] गए ॥२४॥
॥ त्ति बेमि ॥

॥ समुद्दपालीयं समत्तं ॥

॥ रहनेमिज्जं द्वाविंशम् अध्ययनम् ॥

सोरियपुरंमि नयरे आसि राया महिड्ढिए।
वसुदेवु त्ति नामेणं रायलक्खणसंजुए ॥१॥
तस्स भज्जा दुवे आसी रोहिणी देवई तहा।
तासिं दोण्हं दुवे पुत्ता इट्ठा रामकेसवा ॥२॥
सोरियपुरंमि नयरे आसी राया महिड्ढिए।
समुद्दविजए[2] नामं रायलक्खणसंजुए ॥३॥
तस्स भज्जा सिवा नाम तीसे पुत्तो महायसो।
भगवं अरिट्ठनेमि त्ति लोगनाहे दमीसरे[3] ॥४॥
*सो ऽरिट्ठनेमिनामो उ लक्खणस्सरसंजुओ।
अट्ठसहस्सलक्खणधरो गोयमो कालगच्छवी ॥५॥
वज्जरिसहसंघयणो समचउरंसो झसोयरो।
तस्स रायमईकन्नं[4] भज्जं जायइ केसवो ॥६॥
अह सा रायवरकन्ना सुसीला चारुपेहणी।
सव्वलक्खणसंपन्ना विज्जुसोयामणिप्पभा ॥७॥

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[1] A add. गत्तिं. [2] °जयं A. [3] दमीयसरे A.
[4] राइ° B[1], रातीमतिं A.

अहाह जणओ तीसे वासुदेवं महिड्ढियं ।
इहागच्छऊ कुमारो जा से कन्नं ददामि हं[1] ॥८॥
सव्वोसहीहिं ण्हविओ कयकोउयमंगलो ।
दिव्वजुयलपरिहिउ आभरणेहिं विभूसिउ ॥९॥
मत्तं च गन्धहत्थिं वासुदेवस्स जेट्ठगं ।
आरूढो सोहए अहियं सिरे चूडामणी जहा ॥१०॥
अह ऊसिएण छत्तेण चामराहि य सोहिए ।
दसारचक्केण य[2] सो[2] सव्वओ परिवारिओ ॥११॥
[3]चउरंगिणीए सेणाए रइयाए जहक्कमं ।
तुरियाण सन्निनाएण दिव्वेण गगणं फुसे ॥१२॥
एयारिसाए इड्ढीए जुत्तीए उत्तमाइ[4] य ।
नियगाओ भवणाओ निज्जाओ वण्हिपुंगवो ॥१३॥
*अह सो तत्थ निज्जन्तो दिस्स पाणे भयद्दुए ।
वाडेहिं पंजरेहिं च सन्निरुद्धे सुदुक्खिए ॥१४॥
जीवियन्तं तु संपत्ते मंसट्ठा भक्खियव्वए ।
पासेत्ता से महापन्ने सारहिं इणमब्बवी ॥१५॥
*कस्स अट्ठा इमे पाणा एए सव्वे सुहेसिणो ।
वाडेहिं पंजरेहिं च सन्निरुद्धा य अच्छहिं ॥१६॥
अह सारही तओ भणइ एए भद्दा उ पाणिणो ।
तुज्झं विवाहकज्जंमि भोयावेउं बहुं जणं ॥१७॥

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[1] दवामहं B[1.2], J. [2] तत्तं B[1.2]. [3] चा॰ A.
[4] ॰माय A.

सोऊण तस्स वयणं बहुपाणिविणासणं ।
चिन्तेइ से महापन्नो साणुक्कोसे जिएहिउ[1] ॥१८॥
*जइ मज्झ कारणा एए हम्मन्ति[2] सुबहू जिया ।
न मे एयं तु निस्सेसं[3] परलोगे भविस्सई ॥१९॥
सो कुण्डलाण जुयलं सुत्तगं च महायसो ।
आभरणाणि य सव्वाणि सारहिस्स पणामए ॥२०॥
*मणपरिणामे य कए देवा य जहोइयं समोइणा ।
सव्वड्ढीइ[4] सपरिसा निक्खमणं तस्स काउं जे ॥२१॥
देवमणुस्सपरिवुडो सीयारयणं[5] तओ समारूढो ।
निक्खमिय बारगाओ[6] रेवययंमि ट्ठिओ भगवं ॥२२॥
उज्जाणं संपत्तो ओइणो उत्तमाउ सीयाओ ।
साहस्सीइ[7] परिवुडो अह निक्खमई उ चित्ताहिं ॥२३॥
अह से सुगन्धगन्धिए[8] तुरियं मउकुंचिए[9] ।
सयमेव लुंचई केसे पंचमुट्ठीहिं समाहिओ ॥२४॥
वासुदेवो य णं भणइ लुत्तकेसं जिइन्दियं ।
इच्छियमणोरहं[10] तुरियं पावसू तं दमीसरा ॥२५॥
नाणेण दंसणेणं य चरित्तेण तहेव[11] य ।
खन्तीए मुत्तीए वड्ढमाणो भवाहि य ॥२६॥

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[1] °हियं A. [2] हम्मिहिंति B[1]. [3] निस्सियसं B[1].
[4] °ड्ढीय A. [5] सिबिया° B[1]. [6] बारिमाउ A. [7] साहस्सिय° A.
[8] °गंधीए A. [9] मउय° A. [10] °रहे B[1,2], °हरं J.
[11] तवेण B[1].

एवं ते रामकेसवा दसारा य बहू जणा।
अरिट्ठणेमिं वन्दित्ता अभिगया बारगापुरिं[1] ॥२७॥
सोऊण रायकन्ना पव्वज्जं सा जिणस्स उ।
नीहासा य निराणन्दा सोगेण उ समुत्थिया ॥२८॥
राईमई विचिन्तेइ धिरत्थु मम जीवियं।
जा हं तेण परिच्चत्ता सेयं पव्वइउं[2] मम ॥२९॥
अह सा भमरसन्निभे कुच्चफणगसाहिए।
सयमेव लुंचई केसे धिइमन्ता ववस्सिया ॥३०॥
वासुदेवो य णं भणइ लुत्तकेसं जिइन्दियं।
संसारसागरं घोरं तर कन्ने लहुं लहुं ॥३१॥
सा पव्वइया सन्ती पव्वावेसी तहिं बहुं।
सयणं परियणं चेव सीलवन्ता बहुस्सुया ॥३२॥
गिरिं रेवतयं जन्ती वासेणुल्ला उ अन्तरा।
वासन्ते अन्धयारंमि अन्तो लयणस्स सा ठिया ॥३३॥
चीवराइं विसारन्ती जहा जाय त्ति पासिया।
रहनेमी भग्गचित्तो पच्छा दिट्ठो य तीइ वि ॥३४॥
भीया य सा तहिं दट्ठुं एगन्ते संजयं तयं।
बाहाहिं काउ संगोप्फं वेवमाणी[3] निसीयई ॥३५॥
अह सो वि रायपुत्तो समुद्दविजयंगओ।
भीयं पवेवियं[4] दट्ठुं इमं वक्कं उदाहरे ॥३६॥

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[1] बारिगा° A. [2] पव्वतियं A. [3] चेव° A.
[4] °वेविरं B[1].

रहनेमी[1] अहं भद्दे सुरूवे चारुभासिणि ।
ममं भयाहि सुयणु न ते पीला भविस्सई ॥३७॥
एहि[2] ता भुंजिमो भोए माणुस्सं खु सुदुल्लहं ।
भुत्तभोगी पुणो पच्छा जिणमग्गं चरिस्समो ॥३८॥
दट्ठूण रहनेमिं तं भग्गुज्जोयपराजियं ।
राईमई असम्भन्ता अप्पाणं संवरे तहिं ॥३९॥
अह सा रायवरकन्ना सुट्ठिया नियमव्वए ।
जाई कुलं च सीलं च रक्खमाणी तयं वए ॥४०॥
जइ सि रूवेण वेसमणो ललिएण नलकुब्बरो[3] ।
तहा वि ते न इच्छामि जइ सि सक्खं पुरन्दरो ॥४१॥
धिरत्थु ते जसोकामी जो तं जीवियकारणा ।
वन्तं इच्छसि आवाउं सेयं ते मरणं भवे ॥४२॥
अहं च भोगरायस्स[4] तं च सि अन्धगवण्हिणो ।
मा कुले गन्धणा होमो संजमं निहुओ चर ॥४३॥
जइ तं काहिसि भावं जा जा दच्छसि नारिओ ।
वायाइद्धो व्व हढो अट्ठिअप्पा भविस्ससि ॥४४॥
*गोवालो भण्डवालो वा जहा तद्दव्वणिस्सरो ।
एवं अणिस्सरो तं पि सामण्णस्स भविस्ससि ॥४५॥
तीसे सो वयणं सोच्चा संजयाए सुभासियं ।
अंकुसेण जहा नागो धम्मे संपडिवाइओ ॥४६॥

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[1] °नेमि A. [2] एहिं A. [3] °कूबरो B[1.2], J.
[4] °रायस्स A.

मणगुत्तो वयगुत्तो कायगुत्तो जिइन्दिओ ।
सामण्णं निच्चलं फासे जावज्जीवं दढव्वओ ॥४७॥
उग्गं तवं चरित्ताणं जाया दोण्णि वि केवली ।
सव्वं कम्मं खवित्ताणं सिद्धिं पत्ता अणुत्तरं ॥४८॥
एवं करेन्ति संबुद्धा पण्डिया पवियक्खणा ।
विणियट्टन्ति भोगेसु जहा सो पुरिसोत्तमो ॥४९॥

॥ त्ति बेमि ॥

॥ रहनेमिज्जं समत्तं ॥

॥ केसिगोयमिज्जं त्रयोविंशम् अध्ययनम् ॥

*जिणे पासि त्ति नामेण अरहा लोगपूइओ ।
संबुद्धप्पा य सव्वन्नू धम्मतित्थयरे जिणे ॥१॥
तस्स लोगपदीवस्स[1] आसि सीसे महायसे ।
केसीकुमारसमणे विज्जाचरणपारगे ॥२॥
ओहिनाणसुए बुद्धे सीससंघसमाउले ।
गामाणुगामं रीयन्ते सावत्थिं पुरमागए[2] ॥३॥
तिन्दुयं नाम उज्जाणं तम्मी[3] नगरमण्डले ।
फासुए सिज्जसंथारे तत्थ वासमुवागए ॥४॥
अह तेणेव कालेणं धम्मतित्थयरे जिणे ।
भगवं वद्धमाणि त्ति सव्वलोगम्मि विस्सुए ॥५॥

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[1] °पई° B[1.2], J.   [2] नगरिं आगए A.   [3] तंमि B[1.2].

तस्स लोगपदीवस्स[1] आसि सीसे महायसे ।
भगवं गोयमे नामं विज्जाचरणपारए ॥ ६ ॥
बारसंगविऊ बुद्धे सीससंघसमाउले ।
गामाणुगामं रीयन्ते से वि सावत्थिमागए ॥ ७ ॥
कोट्ठगं नाम उज्जाणं तम्मी नगरमण्डले ।
फासुए सिज्जसंथारे तत्थ वासमुवागए ॥ ८ ॥
केसीकुमारसमणे गोयमे य महायसे ।
उभओ वि तत्थ विहरिंसु अल्लीणा सुसमाहिया[2] ॥ ९ ॥
उभओ सीससंघाणं संजयाणं तवस्सिणं ।
तत्थ चिन्ता समुप्पन्ना गुणवन्ताण ताइणं ॥ १० ॥
केरिसो वा इमो धम्मो इमो धम्मो व केरिसो ।
आयारधम्मपणिही इमा वा सा व केरिसी ॥ ११ ॥
चाउज्जामो य जो धम्मो जो इमो पंचसिक्खिओ ।
देसिओ वद्धमाणेण पासेण य महामुणी ॥ १२ ॥
अचेलओ य जो धम्मो जो इमो सन्तरुत्तरो ।
एगकज्जपवन्नाणं विसेसे किं नु कारणं ॥ १३ ॥
अह ते तत्थ सीसाणं विन्नाय पवितक्कियं ।
समागमे कयमई उभओ केसिगोयमा[3] ॥ १४ ॥
गोयमे पडिरूवन्नू सीससंघसमाउले ।
जेट्ठं कुलमवेक्खन्तो तिन्दुयं वणमागओ ॥ १५ ॥

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[1] °पई° B[1.2], J. [2] अल्लीण° J. [3] °गोयमे A.

केसी कुमारसमणे गोयमं दिस्समागयं ।
पडिरूवं[1] पडिवत्तिं सम्मं संपडिवज्जई ॥१६॥
पलालं फासुयं तत्थ पंचमं कुसतणाणि य ।
गोयमस्स निसेज्जाए खिप्पं संपणामए ॥१७॥
केसीकुमारसमणे गोयमे य महायसे ।
उभओ निसण्णा सोहन्ति चन्दसूरसमप्पभा ॥१८॥
*समागया बहू तत्थ पासण्डा कोउगा मिया[2] ।
गिहत्थाणं चणेगाओ साहस्सीओ समागया ॥१९॥
देवदाणवगन्धव्वा जक्खरक्खसकिन्नरा ।
अदिस्साणं च भूयाणं आसी तत्थ समागमो ॥२०॥
पुच्छामि ते महाभाग केसी गोयममब्बवी ।
तओ केसिं बुवन्तं तु गोयमो इणमब्बवी ॥२१॥
पुच्छ भन्ते जहिच्छं ते केसिं[3] गोयममब्बवी ।
तओ केसी अणुन्नाए गोयमं इणमब्बवी ॥२२॥
चाउज्जामो य जो[4] धम्मो जो इमो पंचसिक्खिओ ।
देसिओ वद्धमाणेण पासेण य महामुणी ॥२३॥
एगकज्जपवन्नाणं विसेसे किं नु कारणं ।
धम्मे दुविहे मेहावि कहं विप्पच्चओ न ते ॥२४॥
तओ केसिं बुवन्तं तु गोयमो इणमब्बवी ।
पन्ना समिक्खए धम्मतत्तं तत्तविणिच्छियं ॥२५॥

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[1] °रूव° A. [2] कोउगेण य J. [3] केसी J.
[4] इमो B[1.2], J.

पुरिमा उज्जुजडा उ वंकजडा[1] य पच्छिमा।
मज्झिमा उज्जुपन्ना उ तेण धम्मे दुहा कए॥२६॥
पुरिमाणं दुव्विसोज्झो उ चरिमाणं दुरणुपालओ।
कप्पो मज्झिमगाणं तु सुविसोज्झो सुपालओ॥२७॥
*साहु गोयम पन्ना ते छिन्नो मे संसओ इमो।
अन्नो वि संसओ मज्झं तं मे कहसु[2] गोयमा॥२८॥
*अचेलगो य जो धम्मो जो इमो सन्तरुत्तरो।
देसिओ वद्धमाणेण पासेण य महाजसा[3]॥२९॥
एगकज्जपवन्नाणं विसेसे किं नु कारणं।
लिंगे[4] दुविहे[5] मेहावी कहं विप्पच्चओ न ते॥३०॥
केसिमेवं बुवाणं[6] तु गोयमो इणमब्बवी।
विन्नाणेण समागम्म धम्मसाहणमिच्छियं॥३१॥
पच्चयत्थं च लोगस्स नाणाविहविगप्पणं।
जत्तत्थं गहणत्थं च लोगे लिंगपओयणं॥३२॥
अह भवे पइन्ना उ मोक्खसब्भूयसाहणा।
नाणं च दंसणं चेव[7] चरित्तं चेव निच्छए॥३३॥
साहु गोयम पन्ना ते छिन्नो मे संसओ इमो।
अन्नो वि संसओ मज्झं तं मे कहसु गोयमा॥३४॥
अणेगाणं सहस्साणं मज्झे चिट्ठसि गोयमा।
ते य ते अहिगच्छन्ति कहं ते निज्जिया तुमे॥३५॥

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[1] वक्र° B[1.2]. [2] कहय A. [3] °गुणो J. [4] धम्मे J.
[5] A add. य. [6] वयंतं J. [7] B[2], J om.

एगे जिए जिया पंच पंच जिए जिया दस ।
दसहा उ जिणित्ताणं सव्वसत्तू जिणामहं ॥३६॥
सत्तू य इइ के वुत्ते केसी गोयममब्बवी ।
तओ केसिं बुवंतं तु गोयमो इणमब्बवी ॥३७॥
एगप्पा अजिए सत्तू कसाया इन्दियाणि य ।
ते जिणित्तु[1] जहानायं विहरामि अहं मुणी ॥३८॥
साहु गोयम पन्ना ते छिन्नो मे संसओ इमो ।
अन्नो वि संसओ मज्झं तं मे कहसु गोयमा ॥३९॥
दीसन्ति बहवे लोए पासबद्धा[2] सरीरिणो ।
मुक्कपासो लहुब्भूओ कहं विहरसी मुणी ॥४०॥
ते पासे सव्वसो छित्ता निहन्तूण[3] उवायओ ।
मुक्कपासो लहुब्भूओ विहरामि अहं मुणी ॥४१॥
पासा य इइ के वुत्ता केसी गोयममब्बवी ।
केसिमेवं बुवंतं तु गोयमो इणमब्बवी ॥४२॥
रागद्दोसादओ तिव्वा नेहपासा[4] भयंकरा[5] ।
ते छिन्दित्ता जहानायं विहरामि जहक्कमं ॥४३॥
साहु गोयम पन्ना ते छिन्नो मे संसओ इमो ।
अन्नो वि संसओ मज्झं तं मे कहसु[6] गोयमा ॥४४॥
अन्तोहिययसंभूया लया चिट्ठइ गोयमा ।
फलेइ विसभक्खीणि[7] सा उ उद्धरिया कहं ॥४५॥

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[1] °त्ता $B^{1.2}$, J. [2] °बद्ध° B^{1}. [3] °हणिऊण A.
[4] °हो $B^{1.2}$, J. [5] °रो $B^{1.2}$, J. [6] कहह A. [7] °क्खीणं A, B^{1}. °क्खाणि J.

तं लयं सव्वसो छित्ता उद्धरित्ता समूलियं।
विहरामि जहानायं मुक्को मि विसभक्खणं ॥४६॥
लया य इइ का वुत्ता केसी गोयममब्बवी।
केसिमेवं बुवंतं तु गोयमो इणमब्बवी ॥४७॥
भवतण्हा लया वुत्ता भीमा भीमफलोदया।
तमुच्छित्ता[1] जहानायं विहरामि जहासुहं ॥४८॥
साहु गोयम पन्ना ते छिन्नो मे संसओ इमो।
अन्नो वि संसओ मज्झं तं मे कहसु गोयमा ॥४९॥
*संपज्जलिया[2] घोरा अग्गी चिट्ठइ गोयमा।
जे डहन्ति सरीरत्थे[3] कहं विज्झाविया तुमे ॥५०॥
*महामेहप्पसूयाओ गिज्झ वारि जलुत्तमं।
सिंचामि सययं देहं सित्ता नो व डहन्ति मे ॥५१॥
अग्गी य इइ के वुत्ता केसी गोयममब्बवी।
केसिमेवं बुवंतं तु गोयमो इणमब्बवी ॥५२॥
कसाया अग्गिणो वुत्ता सुयसीलतवो जलं।
सुयधाराभिहया सन्ता भिन्ना हु न डहन्ति मे ॥५३॥
साहु गोयम पन्ना ते छिन्नो मे संसओ इमो।
अन्नो वि संसओ मज्झं तं मे कहसु गोयमा ॥५४॥
अयं साहसिओ भीमो दुट्ठस्सो[4] परिधावई।
जंसि गोयममारूढो कहं तेण न हीरसि ॥५५॥

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[1] उच्छित्तु B[1], उद्धित्तु B[2], उद्धरित्ता J. [2] समुप° A.
[3] °त्था A, B[1,2], J. [4] °स्सो J.

पधावन्तं निगिण्हामि सुयरस्सीसमाहियं ।
न मे गच्छइ उम्मग्गं मग्गं च पडिवज्जई ॥ ५६ ॥
आसे य इइ के वुत्ते केसी गोयममब्बवी ।
केसिमेवं बुवंतं तु गोयमो इणमब्बवी ॥ ५७ ॥
मणो साहसिओ भीमो दुट्ठस्सो[1] परिधावई ।
तं सम्मं तु निगिण्हामि धम्मसिक्खाइ कन्थगं ॥ ५८ ॥
साहु गोयम पन्ना ते छिन्नो मे संसओ इमो ।
अन्नो वि संसओ मज्झं तं मे कहसु गोयमा ॥ ५९ ॥
कुप्पहा बहवो लोए जेहिं नासन्ति[2] जन्तुणो ।
अद्धाणे कह वट्टन्तो तं न नाससि[3] गोयमा ॥ ६० ॥
जे य मग्गेण गच्छन्ति जे य उम्मग्गपट्ठिया ।
ते सव्वे वेइया मज्झं तो[4] न नस्सामहं मुणी ॥ ६१ ॥
मग्गे य इइ के वुत्ते केसी गोयममब्बवी ।
केसिमेवं बुवंतं तु गोयमो इणमब्बवी ॥ ६२ ॥
कुप्पवयणपासण्डी सव्वे उम्मग्गपट्ठिया ।
सम्मग्गं तु जिणक्खायं एस मग्गे हि उत्तमे ॥ ६३ ॥
साहु गोयम पन्ना ते छिन्नो मे संसओ इमो ।
अन्नो वि संसओ मज्झं तं मे कहसु गोयमा ॥ ६४ ॥
महाउदगवेगेण वुज्झमाणाण पाणिणं ।
सरणं गई पइट्ठा य दीवं कं मन्नसी मुणी ॥ ६५ ॥

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[1] °स्सो J. [2] नस्स° J. [3] नस्स° J. [4] तं B[1.2], J.

अत्थि एगो महादीवो वारिमज्झे महालओ।
महाउदगवेगस्स गई तत्थ न विज्जई ॥६६॥
दीवे य इइ के वुत्ते केसी गोयममब्बवी।
केसिमेवं बुवंतं तु गोयमो इणमब्बवी ॥६७॥
जरामरणवेगेणं[1] बुज्झमाणाण पाणिणं।
धम्मो दीवो पइट्ठा य गई सरणमुत्तमं ॥६८॥
साहु गोयम पन्ना ते छिन्नो मे संसओ इमो।
अन्नो वि संसओ मज्झं तं मे कहसु गोयमा ॥६९॥
अण्णवंसि महोहंसि नावा विपरिधावई।
जंसि गोयममारूढो कहं पारं गमिस्ससि ॥७०॥
जा उ सस्साविणी[2] नावा न सा पारस्स गामिणी।
जा निरस्साविणी नावा सा उ पारस्स गामिणी ॥७१॥
नावा य इइ का वुत्ता केसी गोयममब्बवी।
केसिमेवं बुवंतं तु गोयमो इणमब्बवी ॥७२॥
सरीरमाहु नाव त्ति जीवे वुच्चइ नाविओ।
संसारो अण्णवो वुत्तो जं तरन्ति महेसिणो ॥७३॥
साहु गोयम पन्ना ते छिन्नो मे संसओ इमो।
अन्नो वि संसओ मज्झं तं मे कहसु गोयमा ॥७४॥
अन्धयारे तमे घोरे चिट्ठन्ति पाणिणो बहू।
को करिस्सइ उज्जोयं सव्वलोगंमि पाणिणं ॥७५॥

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[1] °गे वेगे J. [2] °स्सा° $B^{1 \cdot 2}$, J.

उग्गओ विमलो भाणू सव्वलोयपभंकरो।
सो करिस्सइ उज्जोयं सव्वलोयंमि पाणिणं ॥७६॥
भाणू य इइ के वुत्ते केसी गोयममब्बवी।
केसिमेवं बुवंतं तु गोयमो इणमब्बवी ॥७७॥
उग्गओ खीणसंसारो सव्वन्नू जिणभक्खरो।
सो करिस्सइ उज्जोयं सव्वलोयंमि पाणिणं ॥७८॥
साहु गोयम पन्ना ते छिन्नो मे संसओ इमो।
अन्नो वि संसओ मज्झं तं मे कहसु गोयमा ॥७९॥
*सारीरमाणसे[1] दुक्खे बज्झमाणाण पाणिणं।
खेमं सिवमणाबाहं ठाणं किं मन्नसी मुणी ॥८०॥
अत्थि एगं धुवं ठाणं[2] लोगग्गंमि दुरारुहं।
जत्थ नत्थि जरा मच्चू वाहिणो वेयणा तहा ॥८१॥
ठाणे य इइ के वुत्ते केसी गोयममब्बवी।
केसिमेवं बुवंतं तु गोयमो इणमब्बवी ॥८२॥
निव्वाणं ति अबाहं ति सिद्धी लोगग्गम् एव य।
खेमं सिवं अणाबाहं जं चरन्ति[3] महेसिणो ॥८३॥
तं ठाणं सासयं वासं लोयग्गंमि दुरारुहं।
जं संपत्ता न सोयन्ति भवोहन्तकरा मुणी ॥८४॥
साहु गोयम पन्ना ते छिन्नो मे संसओ इमो।
नमो ते संसयातीत सव्वसुत्तमहोयही ॥८५॥

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1 °मण° A. 2 धुवट्ठाणं B1.2 J. 3 त° B1 2, J.

एवं तु संसए छिन्ने केसी घोरपरक्कमे ।
अभिवन्दित्ता सिरसा गोयमं तु महायसं ॥८६॥
पंचमहव्वयधम्मं पडिवज्जइ भावओ ।
पुरिमस्स पच्छिमंमि मग्गे तत्थ सुहावहे ॥८७॥
केसीगोयमओ निच्चं तम्मि आसि समागमे ।
सुयसीलसमुक्कसो महत्थत्थविणिच्छओ ॥८८॥
तोसिया परिसा सव्वा सम्मग्गं समुवट्ठिया ।
संथुया ते पसीयन्तु भयवं केसिगोयमे ॥८९॥
॥ त्ति बेमि ॥

॥ केसिगोयमिज्जं समत्तं ॥

॥ समिईओ चतुर्विंशम् अध्ययनम् ॥

अट्ठ पवयणमायाओ समिई गुत्ती तहेव य ।
पंचेव य[1] समिईओ तओ गुत्तीओ आहिया ॥१॥
इरियाभासेसणादाणे उच्चारे समिई इय ।
मणगुत्ती वयगुत्ती कायगुत्ती य अट्ठमा ॥२॥
एयाओ अट्ठ समिईओ समासेण वियाहिया ।
[2]दुवालसंगंजिणक्खायं मायं जत्थ उ पवयणं ॥३॥
आलम्बणेण कालेण मग्गेण जयणाय य ।
चउकारणपरिसुद्धं संजए इरियं रिए ॥४॥

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[1] om. B[1.2], J. [2] °संग° B[1.2], J.

तत्थ आलम्बणं नाणं दंसणं चरणं तहा ।
काले य दिवसे वुत्ते मग्गे उप्पहवज्जिए ॥५॥
दव्वओ खेत्तओ चेव कालओ भावओ तहा ।
जायणा चउव्विहा वुत्ता तं मे कित्तयओ सुण ॥६॥
दव्वओ चक्खुसा पेहे जुगमित्तं च खेत्तओ ।
कालओ जाव रीइज्जा उवउत्ते य भ वओ ॥७॥
इन्दियत्थे विवज्जित्ता सज्झायं चेव पंचहा ।
तम्मुत्ती तप्पुरक्कारे उवउत्ते रियं[1] रिए ॥८॥
*कोहे माणे य मायाए[2] लोभे य उवउत्तया ।
हासे भए मोहरिए विकहासु[3] तहेव च ॥९॥
एयाइं अट्ठ ठाणाइं परिवज्जित्तु संजए ।
असावज्जं मियं काले भासं भासिज्ज पन्नवं ॥१०॥
*गवेसणाए गहणे य परिभोगेसणाय य ।
आहारोवहिसेज्जाए एए तिन्नि विसोहए ॥११॥
उग्गमुप्पायणं[4] पढमे बीए[5] सोहेज्ज एसणं ।
परिभोयंमि चउक्कं विसोहेज्ज जयं जई ॥१२॥
[6]ओहोवहोवग्गहियं भण्डगं[7] दुविहं मुणी ।
गिण्हन्तो निक्खिवन्तो वा पउंजेज्ज इमं विहिं ॥१३॥
चक्खुसा पडिलेहित्ता पमज्जेज्ज जयं जई ।
आइए[8] निक्खिवेज्जा वा दुहओ वी समिए सया ॥१४॥

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[1] रिया A. [2] मायाय A. [3] °गहा° B[1.2].
[4] °ती B[1]. [5] बिइए A. [6] उहाय° B[1]. [7] भण्डं तु B[1.2], J.
[8] आईए A.

उच्चारं पासवणं खेलं सिंघाणजल्लियं।
आहारं उवहिं देहं अन्नं वावि तहाविहं ॥१५॥
अणावायमसंलोए अणावाए चेव होइ संलोए।
आवायमसंलोए आवाए चेव संलोए ॥१६॥
अणावायमसंलोए परस्सणुवघाइए।
समे अज्झुसिरे यावि अचिरकालकयंमि य ॥१७॥
विच्छिणे दूरमोगाढे नासन्ने बिलवज्जिए।
तसपाणबीयरहिए उच्चाराईणि वोसिरे ॥१८॥
एयाओ पंच समिईओ समासेण वियाहिया।
एत्तो य तओ[1] गुत्तीओ वोच्छामि अणुपुव्वसो ॥१९॥
सच्चा तहेव मोसा य सच्चमोसा तहेव य।
चउत्थी असच्चमोसा य मणगुत्तीओ चउव्विहा ॥२०॥
संरम्भसमारम्भे आरम्भे य तहेव य।
मणं पवत्तमाणं तु नियत्तेज्ज[2] जयं जई ॥२१॥
सच्चा तहेव मोसा य सच्चमोसा तहेव य।
चउत्थी असच्चमोसा य वइगुत्ती चउव्विहा ॥२२॥
संरम्भसमारम्भे आरम्भे य तहेव य।
वयं पवत्तमाणं तु नियत्तेज्ज[2] जयं जई ॥२३॥
ठाणे निसीयणे चेव तहेव य तुयट्टणे[3]।
उल्लंघणपल्लंघणे इन्दियाण य जुंजणे ॥२४॥

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[1] तवं $B^{1.2}$, J. [2] °यंते° A. [3] °णय° B^{1}.

संरम्भसमारम्भे आरम्भंमि[1] तहेव य ।
कायं पवत्तमाणं तु नियत्तेज्ज जयं जई ॥२५॥
एयाओ पंच समिईओ चरणस्स य पवत्तणे ।
गुत्ती नियत्तणे वुत्ता असुभत्थेसु सव्वसो ॥२६॥
एसा[2] पवयणमाया जे सम्मं आयरे मुणी ।
से खिप्पं सव्वसंसारा विप्पमुच्चइ पण्डिए ॥२७॥

॥ त्ति बेमि ॥

॥ समिईओ समत्ताउ ॥

॥ जन्नइज्जं पंचविंशम् अध्ययनम् ॥

माहणकुलसंभूओ आसि विप्पो महायसो ।
जायाई जमजन्नंमि जयघोसि त्ति नामओ ॥१॥
इन्दियग्गामनिग्गाही मग्गगामी महामुणी ।
गामाणुग्गामं रीयंते पत्ते वाणारसिं पुरिं ॥२॥
वाणारसीए बहिया उज्जाणंमि मणोरमे ।
फासुए सेज्जसंथारे तत्थ वासमुवागए ॥३॥
अह तेणेव कालेणं पुरीए तत्थ माहणे ।
विजयघोसि त्ति नामेण जन्नं जयइ वेयवी ॥४॥
*अह से तत्थ अणगारे मासक्खमणपारणे ।
विजयघोसस्स जन्नंमि भिक्खमट्ठा उवट्ठिए ॥५॥

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1 °रम्भे य B1.2, J.   2 एया A.

समुवट्ठियं तहिं सन्तं जायगो पडिसेहए।
न हु दाहामि ते भिक्खं भिक्खू जायाहि अन्नओ ॥६॥
जे य वेयविऊ[1] विप्पा जन्नट्ठा य जे दिया[2]।
जोइसंगविऊ जे य जे य धम्माण[3] पारगा ॥७॥
जे समत्था समुद्धत्तुं परमप्पाणमेव य।
तेसिं अन्नमिणं देयं भो भिक्खू सव्वकामियं ॥८॥
सो तत्थ एव पडिसिद्धो जायगेण महामुणी।
न वि रुट्ठो न वि तुट्ठो उत्तिमट्ठगवेसओ ॥९॥
नन्नट्ठं पाणहेउं वा न वि निव्वाहणाय वा।
तेसिं विमोक्खणट्ठाए इणं वयणमब्बवी ॥१०॥
नवि जाणसि वेयमुहं नवि जन्नाण जं मुहं।
नक्खत्ताण मुहं जं च जं च धम्माण वा मुहं ॥११॥
जे समत्था समुद्धत्तुं परमप्पाणमेव य।
न ते तुमं वियाणासि अह जाणासि तो भण ॥१२॥
तस्सक्खेवपमोक्खं तु अवयन्तो तहिं दिओ।
सपरिसो पंजली होउं पुच्छई तं महामुणिं ॥१३॥
वेयाणं च मुहं बूहि बूहि जन्नाण जं मुहं।
नक्खत्ताण मुहं बूहि बूहि[4] धम्माण वा मुहं ॥१४॥
जे समत्था समुद्धत्तुं परमप्पाणमेव य।
एयं मे संसयं सव्वं साहू कहसु[5] पुच्छिओ ॥१५॥

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[1] °विउ B[1.2]. [2] जिइंदिया B[1.2], J. [3] अन्नधम्मस्स J.
[4] जं च J. [5] कहय A.

अग्गिहुत्तमुहा वेया जन्नट्ठी वेयसा मुहं ।
नक्खत्ताण मुहं चन्दो धम्माण कासवो मुहं ॥१६॥
*जहा चन्दं गहाईया चिट्ठन्ती पंजलीउडा ।
वन्दमाणा नमंसन्ता उत्तमं मणहारिणो ॥१७॥
अजाणगा जन्नवाई विज्जामाहणसंपया ।
गूढा सज्झायतवसा भासच्छन्ना इवग्गिणो ॥१८॥
जो लोए बम्भणो वुत्तो अग्गीव महिओ जहा ।
सया कुसलसंदिट्ठं तं वयं बूम माहणं ॥१९॥
जो न सज्जइ आगन्तुं पव्वयन्तो न सोयई ।
रमइ अज्जवयणंमि[1] तं वयं बूम माहणं ॥२०॥
*जायरूवं जहामट्ठं निद्धन्तमलपावगं ।
रागदोसभयाईयं तं वयं बूम माहणं ॥२१॥
तवस्सियं किसं दन्तं अवचियमंससोणियं ।
सुव्वयं पत्तनिव्वाणं तं वयं बूम माहणं ॥२२॥
*तसपाणे वियाणेत्ता संगहेण य थावरे ।
जो न हिंसइ तिविहेण तं वयं बूम माहणं ॥२३॥
कोहा वा जइ वा हासा लोहा वा जइ वा भया ।
मुसं न वयई जो उ तं वयं बूम माहणं ॥२४॥
चित्तमन्तमचित्तं वा अप्पं वा जइ वा बहुं ।
न गिण्हाइ अदत्तं जे तं वयं बूम माहणं ॥२५॥

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[1] °वयणं $B^{1.2}$.

दिव्वमाणुसतेरिच्छं जो न सेवइ मेहुणं ।
मणसा कायवक्केणं तं वयं बूम माहणं ॥२६॥
जहा पोमं[1] जले जायं नोवलिप्पइ वारिणा ।
एवं अलित्तं कामेहिं तं वयं बूम माहणं ॥२७॥
*आलोलुयं मुहाजीविं[2] अणगारं अकिंचनं ।
असंसत्तं गिहत्थेसु तं वयं बूम माहणं ॥२८॥
*जहित्ता[3] पुव्वसंजोगं नाइसंगे य बन्धवे ।
जो न सज्जइ भोगेसुं[4] तं वयं बूम माहणं ॥२९॥
पसुबन्धा सव्ववेया य जट्ठं च पावकम्मुणा ।
न तं तायन्ति दुस्सीलं कम्माणि बलवन्ति हि ॥३०॥
न वि मुण्डिएण समणो न ओंकारेण बम्भणो ।
न मुणी रणवासेणं कुसचीरेण[5] तावसो ॥३१॥
समयाए समणो होइ बम्भचेरेण बम्भणो ।
नाणेण उ मुणी होइ तवेण होइ तावसो ॥३२॥
कम्मुणा बम्भणो होइ कम्मुणा होइ खत्तिओ ।
वइसो कम्मुणा होइ सुद्दो हवइ[6] कम्मुणा ॥३३॥
एए पाउकरे[7] बुद्धे[8] जेहिं होइ सिणायओ ।
सव्वकम्मविनिम्मुक्कं तं वयं बूम माहणं ॥३४॥
एवं गुणसमाउत्ता जे भवन्ति दिउत्तमा ।
ते समत्था उ उद्धत्तुं परमप्पाणमेव य ॥३५॥

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[1] पोम्मं B[1.2]. [2] मु° B[1.2], J. [3] चइत्ता B[1.2].
[4] एएसु B[1.2], एएहिं al. [5] A. add. च. [6] होइ A.
[7] °करा A. [8] बुद्धा A.

*एवं तु संसए छिन्ने विजयघोसे य माहणे ।
समुदाय तयं[1] तं तु जयघोसं महामुणिं ॥३६॥
तुट्ठे य विजयघोसे इणमुदाहु कयंजली ।
माहणत्तं जहाभूयं सुट्ठु मे उवदंसियं ॥३७॥
तुब्भे जइया जन्नाणं तुब्भे वेयविऊविऊ ।
जोइसंगविऊ तुब्भे तुब्भे धम्माण पारगा ॥३८॥
तुब्भे समत्था उद्धत्तुं परमप्पाणमेव य ।
तमणुग्गहं करेहम्हं[2] भिक्खेणं भिक्खु उत्तमा ॥३९॥
*न कज्जं मज्झ भिक्खेण खिप्पं निक्खमसू दिया ।
मा भमिहिसि भयावट्टे घोरे संसारसागरे ॥४०॥
उवलेवो होइ भोगेसु अभोगी नोवलिप्पई ।
भोगी भमइ संसारे अभोगी विप्पमुच्चई ॥४१॥
उल्लो सुक्को[3] य दो छूढा गोलया मट्टियामया ।
दो वि आवडिया कुड्डे जो उल्लो सोऽत्थ लग्गई ॥४२॥
एवं लग्गन्ति दुम्मेहा जे नरा कामलालसा ।
विरत्ता उ न लग्गन्ति जहा से सुक्कगोलए[4] ॥४३॥
एवं से विजयघोसे जयघोसस्स अन्तिए ।
अणगारस्स निक्खन्तो धम्मं सोच्चा अणुत्तरं ॥४४॥
खवित्ता पुव्वकम्माइं संजमेण तवेण य ।
जयघोसविजयघोसा सिद्धिं पत्ता अणुत्तरं ॥४५॥

॥ त्ति बेमि ॥

॥ जन्नइज्जं समत्तं ॥

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[1] तत्थं $B^{1.2}$. [2] करिहत्थं B^{1}. [3] सुक्को $B^{1.2}$, J. [4] ॰ल्लए॰ $B^{1.2}$, J.

॥ सामायारी षड्विंशतितमम् अध्ययनम् ॥

सामायारिं पवक्खामि सव्वदुक्खविमोक्खणिं ।
जं चरित्ताण निग्गन्था तिण्णा संसारसागरं ॥१॥
पढमा आवस्सिया नाम बिइया य निसीहिया ।
आपुच्छणा य तइया चउत्थी पडिपुच्छणा ॥२॥
पंचमी[1] छन्दणा नाम इच्छाकारो य छट्ठओ ।
सत्तमो मिच्छकारो उ[2] तहक्कारो य अट्ठमो ॥३॥
अब्भुट्ठाणं च नवमं दसमी[3] उवसंपदा ।
एसा दसंगा साहूणं सामायरी पवेइया ॥४॥
गमणे आवस्सियं कुज्जा ठाणे कुज्ज निसीहियं ।
आपुच्छणं[4] सयंकरणे परकरणे पडिपुच्छणं[4] ॥५॥
छन्दणा दव्वजाएणं इच्छाकारो य सारणे ।
मिच्छाकारो य निन्दाए तहक्कारो पडिस्सुए ॥६॥
*अब्भुट्ठाणं गुरूपूया अच्छणे उवसंपदा ।
एवं दुपंचसंजुत्ता[5] सामायारी[5] पवेइया[5] ॥७॥
पुव्विल्लंमि चउब्भाए आइच्चंमि समुट्ठिए ।
भण्डयं पडिलेहित्ता वन्दित्ता य तओ गुरुं ॥८॥
पुच्छिज्ज पंजलिउडो[6] किं कायव्वं मए इह ।
इच्छं निओइउं भन्ते वेयावच्चे व सज्झाए ॥९॥

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[1] °मा B[1.2], J. [2] om. A. [3] °मा A. [4] °णा B[1.2], J.
[5] °जुत्तं °रिं °वेयए A. [6] °यडो A.

वेयावच्चे निउत्तेण कायव्वं अगिलायओ ।
सज्झाए वा निउत्तेण सव्वदुक्खविमोक्खणे ॥१०॥
दिवसस्स चउरो भागे भिक्खू कुज्जा वियक्खणो ।
तओ उत्तरगुणे कुज्जा दिणभागेसु चउसु वि ॥११॥
पढमं[1] पोरिसि सज्झायं बीयं झाणं झियायई ।
तइयाए भिक्खायरियं पुणो चउत्थीइ सज्झायं ॥१२॥'
आसाढे मासे दुपया पोसे मासे चउप्पया ।
चित्तासोएसु मासेसु तिप्पया हवइ पोरिसी ॥१३॥
अंगुलं सत्तरत्तेणं पक्खेणं च दुरंगुलं[2] ।
वड्ढए हायए वावि मासेणं चउरंगुलं ॥१४॥
आसाढबहुलपक्खे भद्दवए कत्तिए य पोसे य ।
फग्गुणवाइसाहेसु य बोद्धव्वा ओमरत्ताओ ॥१५॥
जेट्ठामूले आसाढसावणे छहिं अंगुलेहिं पडिलेहा ।
अट्ठहिं बीयत्तयंमि तइए दस अट्ठहिं चउत्थे ॥१६॥
रत्तिं पि चउरो भागे भिक्खू कुज्जा वियक्खणो ।
तओ उत्तरगुणे कुज्जा राइभाएसु चउसु वि ॥१७॥
पढमं पोरिसि सज्झायं बीयं[3] झाणं झियायई ।
तइयाए निद्दमोक्खं तु चउत्थी भुज्जो वि सज्झायं ॥१८॥
जं नेइ जया रत्तिं नक्खत्तं तंमि नहचउब्भाए ।
संपत्ते विरमेज्जा सज्झायं पओसकालम्मि ॥१९॥

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[1] °मा A. [2] दुयंगुलं $B^{1.2}$, J. [3] बितियं J.

तम्मेव य नक्खत्ते गयणचउब्भागसावसेसंमि ।
वेरत्तियं पि कालं पडिलेहित्ता मुणी कुज्जा ॥२०॥
पुव्विल्लंमि चउब्भाए पडिलेहित्ताण भण्डयं ।
गुरुं वन्दित्तु सज्झायं कुज्जा दुक्खविमोक्खणं ॥२१॥
पोरिसीए चउब्भाए वन्दित्ताण तओ गुरुं ।
अपडिक्कमित्ता कालस्स भायणं पडिलेहए ॥२२॥
मुहपोत्तिं[1] पडिलेहित्ता पडिलेहिज्ज गोच्छगं[2] ।
गोच्छगलइयंगुलिओ वत्थाइं पडिलेहए ॥२३॥
उड्ढं थिरं अतुरियं पुव्वं ता वत्थमेव पडिलेहे ।
तो बिइयं पप्फोडे तइयं च पुणो पमज्जिज्ज ॥२४॥
*अणच्चावियं अवलियं अणाणुबन्धिममोसलिं चेव ।
छप्पुरिमा नव खोडा पाणीपाणिविसोहणं ॥२५॥
आरभडा सम्मद्दा वज्जेयव्वा य मोसली तइया ।
पप्फोडणा चउत्थी विक्खित्ता वेइया छट्ठी ॥२६॥
*[3]पसिढिलपलम्बलोला एगा मोसा अणेगरूवधुणा ।
कुणइ पमाणिपमायं संकियगणणोवगं[4] कुज्जा ॥२७॥
अणूणाइरित्तपडिलेहा अविवच्चासा तहेव य ।
पढमं पयं पसत्थं सेसाणि य अप्पसत्थाइं[5] ॥२८॥
पडिलेहणं कुणन्तो मिहोकहं कुणइ जणवयकहं वा ।
देइ व पच्चक्खाणं वाएइ सयं पडिच्छइ वा ॥२९॥

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[1] °पोत्तियं A, °पत्तिं J. [2] °च्छो° B[1]. [3] °सढि° A.
[4] संकिए B[1.2]. [5] °त्थि B[1.2], J.

पुढवी-आउक्काए तेऊ-वाऊ-वणस्सइ-तसाणं।
पडिलेहणापमत्तो छण्हं पि[1] विराहओ[2] होइ ॥३०॥
पुढवी-आउक्काए तेऊ-वाऊ-वणस्सइ-तसाणं।
पडिलेहणाआउत्तो छण्हं संरक्खओ होइ ॥३१॥
तइयाए पोरिसीए भत्तं पाणं गवेसए।
छण्हं अन्नयराए कारणंमि समुट्ठिए[3] ॥३२॥
वेयण¹-वेयावच्चे² इरियट्ठाए³ य संजमट्ठाए⁴।
तह पाणवत्तियाए⁵ छट्ठं पुण धम्मचिन्ताए⁶ ॥३३॥
निग्गन्थो धिइमन्तो निग्गन्थी वि न करेज्ज छहिं चेव।
ठाणेहि उ इमेहिं अणइक्कमणाइ से होइ ॥३४॥
आयंके उवसग्गे तितिक्खया बम्भचेरगुत्तीसु।
पाणिदया तवहेउं सरीरवोच्छेयणट्ठाए ॥३५॥
अवसेसं भण्डगं गिज्झ चक्खुसा पडिलेहए।
परमद्धजोयणाओ विहारं विहरए[4] मुणी ॥३६॥
चउत्थीए पोरिसीए निक्खिवित्ताण भायणं।
सज्झायं तओ कुज्जा सव्वभावविभावणं ॥३७॥
पोरिसीए चउब्भाए वन्दित्ताण तओ गुरुं।
पडिक्कमित्ता कालस्स सेज्जं तु पडिलेहए ॥३८॥
पासवणुच्चारभूमिं च पडिलेहिज्ज जयं जई।
काउस्सग्गं तओ कुज्जा सव्वदुक्खविमोक्खणं ॥३९॥

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[1] A om. [2] वारा° B². [3] उवट्ठिए J.
[4] °हरे B¹·², J.

देवसियं[1] च अईयारं चिन्तिज्जा अणुपुव्वसो ।
नाणे य[2] दंसणे चेव चरित्तम्मि तहेव य ॥४०॥
पारियकाउस्सग्गो वन्दित्ताण तओ गुरुं ।
देसियं तु अईयारं आलोएज्ज जहक्कमं ॥४१॥
पडिक्कमित्तु[3] निस्सल्लो वन्दित्ताण तओ गुरुं ।
काउस्सग्गं तओ कुज्जा सव्वदुक्खविमोक्खणं ॥४२॥
*पारियकाउस्सग्गो वन्दित्ताण तओ गुरुं ।
थुइमंगलं च काऊण[4] कालं संपडिलेहए ॥४३॥
*पढमं पोरिसि सज्झायं बितियं झाणं झियायई ।
तइयाए निद्दमोक्खं तु सज्झायं तु चउत्थिए ॥४४॥
*पोरिसीए चउत्थीए कालं तु पडिलेहिया[5] ।
सज्झायं तु तओ कुज्जा अबोहेन्तो असंजए ॥४५॥
पोरिसीए चउब्भाए वन्दिऊण तओ गुरुं ।
पडिक्कमित्तु कालस्स कालं तु पडिलेहए ॥४६॥
आगए कायवोस्सग्गे सव्वदुक्खविमोक्खणे ।
काउस्सग्गं तओ कुज्जा सव्वदुक्खविमोक्खणं ॥४७॥
राइयं च अईयारं चिन्तिज्ज अणुपुव्वसो ।
नाणंमि दंसणंमि य चरित्तंमि तवंमि य ॥४८॥
पारियकाउस्सग्गो वन्दित्ताण तओ गुरुं ।
राइयं तु अईयारं आलोएज्ज जहक्कमं ॥४९॥

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[1] देसियं B[1.2]. [2] नाणंमि B[1.2], J. [3] °त्ताण B[1.2].
[4] काउं A. [5] °लेहए B[1.2], J.

पडिक्कमित्तु निस्सल्लो वन्दित्ताण तओ गुरुं।
काउस्सग्गं तओ कुज्जा सव्वदुक्खविमोक्खणं ॥५०॥
किं तवं पडिवज्जामि एवं तत्थ विचिन्तए।
काउस्सग्गं तु पारित्ता वन्दई य तओ गुरुं ॥५१॥
पारियकाउस्सग्गो वन्दित्ताण तओ गुरुं।
तवं तु पडिवज्जेज्जा कुज्जा[1] सिद्धाण संथवं ॥५२॥
एसा सामायारी समासेण वियाहिया।
जं चरित्ता बहू जीवा तिण्णा संसारसागरं ॥५३॥

॥ त्ति बेमि ॥

॥ सामायारी समत्ता ॥

॥ खलुंकिज्जं सप्तविंशतितमम् अध्ययनम् ॥

थेरे गणहरे गग्गे मुणी आसि विसारए।
आइण्णे गणिभावम्मि[2] समाहिं पडिसंधए ॥१॥
वहणे वहमाणस्स कन्तारं अइवत्तई।
जोगे वहमाणस्स संसारो[3] अइवत्तई ॥२॥
खलुंके जो उ जोएइ विहम्माणो किलिस्सई[4]।
असमाहिं च वेएइ तोत्तओ से य भज्जई ॥३॥
एगं डसइ पुच्छंमि एगं विन्धइ[5] ऽभिक्खणं।
एगो भंजइ समिलं एगो उप्पहपट्ठिओ ॥४॥

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[1] करित्ता सिद्धसंथवं B[1]. [2] गण° A, J. [3] °रं B[1,2], J.
[4] किलम्मई A. [5] बंधइ B[1].

एगो पडइ पासेणं निवेसइ निवज्जई ।
उक्कुद्दइ उप्फिडइ[1] सढे बालगवी वए ॥५॥
*माई मुद्धेण पडइ कुद्धे गच्छे पडिप्पहं ।
मयलक्खेण चिट्ठई वेगेण य पहावई ॥६॥
छिन्नाले छिन्दइ सेल्लिं[2] दुद्दन्तो भंजए जुगं ।
से वि य सुस्सुयाइत्ता उज्जहित्ता पलायए ॥७॥
खलुंका जारिसा जोज्जा दुस्सीसा वि हु तारिसा ।
जोइया धम्मजाणम्मि भज्जन्ती धिइदुब्बला ॥८॥
इड्ढीगारविए एगे एगे ऽत्थ रसगारवे ।
सायागारविए एगे एगे सुचिरकोहणे ॥९॥
भिक्खालसिए एगे एगे ओमाणभीरुए ।
थद्धे एगे अणुसासम्मी[3] हेऊहिं कारणेहि य ॥१०॥
*सो वि अन्तरभासिल्लो दोसमेव पकुव्वई ।
आयरियाणं तु वयणं पडिकूलेइ ऽभिक्खणं ॥११॥
न सा ममं वियाणाइ न य सा मज्झ दाहिई ।
निग्गया होहिई मन्ने साहू अन्नो ऽत्थ वच्चउ ॥१२॥
पेसिया पलिउंचन्ति ते परियन्ति[4] समन्तओ ।
रायवेट्ठिं[5] च मन्नन्ता करेन्ति भिउडिं मुहे ॥१३॥
वाइया संगहिया चेव भत्तपाणेण पोसिया ।
जायपक्खा जहा हंसा पक्कमन्ति दिसो दिसिं ॥१४॥

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[1] उप्फ॰ J. [2] सेल्लिं B[1.2], J. [3] ॰सा॰ B[1.2], J.
[4] ॰यट्टंति A. [5] ॰वट्टिं B[1], ॰वेहिं B[2].

अह सारही विचिन्तेइ खलुंकेहिं समागओ ।
किं मज्झ दुट्ठसीसेहिं अप्पा मे अवसीयई ॥१५॥
जारिसा मम सीसाओ तारिसा गलिगद्दहा ।
गलिगद्दहे जहित्ताणं दढं पगिण्हई तवं ॥१६॥
मिउमद्दवसंपन्नो गम्भीरो सुसमाहिओ ।
विहरइ[1] महिं महप्पा सीलभूएण अप्पणा ॥१७॥
॥ त्ति बेमि ॥

॥ खलुंकिज्जं समत्तं ॥

॥ मोक्खमग्गगई अष्टाविंशतितमम् अध्ययनम् ॥

मोक्खमग्गगइं तच्चं सुणेह जिणभासियं ।
चउकारणसंजुत्तं नाणदंसणलक्खणं ॥१॥
नाणं च दंसणं चेव चरित्तं च तवो तहा ।
एस मग्गु त्ति पन्नत्तो जिणेहिं वरदंसिहिं[2] ॥२॥
नाणं च दंसणं चेव चरित्तं च तवो तहा ।
एयमग्गमणुप्पत्ता जीवा गच्छन्ति सोग्गइं ॥३॥
तत्थ पंचविहं नाणं सुयं आभिनिबोहियं ।
ओहिनाणं तु[3] तइयं मणनाणं च केवलं ॥४॥
एयं पंचविहं नाणं दव्वाण य गुणाण य ।
पज्जवाण य सव्वेसिं नाणं नाणीहि दंसियं ॥५॥

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[1] °रेति A. [2] °सीहिं A. [3] A om.

गुणाणमासओ दव्वं एगदव्वस्सिया गुणा ।
लक्खणं पज्जवाणं तु उभओ अस्सिया भवे ॥ ६ ॥
धम्मो अहम्मो आगासं कालो पुग्गल-जन्तवो[1] ।
एस लोगो त्ति पन्नत्तो जिणेहिं वरदंसिहिं ॥ ७ ॥
धम्मो अहम्मो आगासं दव्वं इक्किक्कमाहियं ।
अणन्ताणि य दव्वाणि कालो पुग्गल-जन्तवो[1] ॥ ८ ॥
गइलक्खणो उ धम्मो अहम्मो ठाणलक्खणो ।
भायणं सव्वदव्वाणं नहं ओगाहलक्खणं ॥ ९ ॥
वत्तणालक्खणो कालो जीवो उवओगलक्खणो ।
नाणेणं दंसणेणं च सुहेण य दुहेण य ॥ १० ॥
नाणं च दंसणं चेव चरित्तं च तवो तहा ।
वीरियं उवओगो य एयं जीवस्स लक्खणं ॥ ११ ॥
सद्दन्धयार-उज्जोओ पहा छाया तवे इ वा ।
वण्णरसगन्धफासा पुग्गलाणं तु लक्खणं ॥ १२ ॥
एगत्तं च पुहत्तं[2] च संखा संठाणमेव य ।
संजोगा य विभागा य पज्जवाणं तु लक्खणं ॥ १३ ॥
जीवाजीवा य बन्धो य पुण्णं पावासवा[3] तहा ।
संवरो निज्जरा मोक्खो सन्तेए तहिया नव ॥ १४ ॥
*तहियाणं तु भावाणं सब्भावे उवएसणं ।
भावेणं सद्दहन्तस्स सम्मत्तं तं वियाहियं ॥ १५ ॥

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[1] °वे J. [2] पत्तु° A, B[1]. [3] °वो B[1.2], J.

निसग्गुवएसरुई आणरुई[1] सुत्त-बीयरुइमेव ।
अभिगम-वित्थाररुई किरिया-संखेव-धम्मरुई ॥१६॥
भूयत्थेणाहिगया जीवाजीवा य पुण्णपावं च ।
सहसम्मुइयासवसंवरो य रोएइ उ निस्सग्गो ॥१७॥
जो जिणदिट्ठे भावे चउव्विहे सद्दहाइ[2] सयमेव ।
एमेव नन्नह त्ति य स निसग्गरुइ त्ति नायव्वो ॥१८॥
एए चेव उ भावे उवइट्ठे जो परेण सद्दहई[3] ।
छउमत्थेण जिणेण व उवएसरुइ त्ति नायव्वो ॥१९॥
रागो दोसो मोहो अन्नाणं जस्स अवगयं होइ ।
आणाए रोएंतो[4] सो खलु आणारुई नामं ॥२०॥
जो सुत्तमहिज्जन्तो सुएण ओगाहई उ सम्मत्तं ।
अंगेण बहिरेण व सो सुत्तरुइ त्ति नायव्वो ॥२१॥
एगेण अणेगाइं पयाइं[5] जो पसरई उ सम्मत्तं ।
उदए व्व तेल्लबिन्दू सो बीयरुइ त्ति नायव्वो ॥२२॥
सो होइ अभिगमरुई सुयनाणं जेण[6] अत्थओ दिट्ठं ।
एक्कारस अंगाइं पइण्णगं दिट्ठिवाओ य ॥२३॥
दव्वाण सव्वभावा सव्वपमाणेहि जस्स उवलद्धा ।
सव्वाहि नयविहीहिं वित्थाररुइ त्ति नायव्वो ॥२४॥
दंसणनाणचरित्ते तवविणए सव्वसमिइगुत्तीसु ।
जो किरियाभावरुई सो खलु किरियारुई नाम ॥२५॥

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[1] आणा° B[1.2]. [2] °धाइ J. [3] °धई J.
[4] °यंतो B[1.2], J. [5] पयाणि J. [6] जस्स B[1].

अणभिग्गहियकुदिट्ठी संखेवरुइ त्ति होइ नायव्वो।
अविसारओ पवयणे अणभिग्गहिओ[1] य सेसेसु ॥२६॥
जो अत्थिकायधम्मं सुयधम्मं खलु चरित्तधम्मं च।
सद्दहइ जिणाभिहियं सो धम्मरुइ त्ति नायव्वो ॥२७॥
परमत्थसंथवो वा सुदिट्ठपरमत्थसेवणं[2] वा वि।
वावन्नकुदंसणवज्जणा य सम्मत्तसद्दहणा[3] ॥२८॥
नत्थि चरित्तं सम्मत्तविहूणं दंसणे उ भइयव्वं।
सम्मत्तचरित्ताइं जुगवं पुव्वं व[4] सम्मत्तं ॥२९॥
नादंसणिस्स नाणं नाणेण विणा न हुन्ति चरणगुणा।
अगुणिस्स नत्थि मोक्खो नत्थि अमोक्खस्स निव्वाणं ॥३०॥
निस्संकिय-निक्कंखि-निव्वितिगिच्छा अमूढदिट्ठी य।
उववूह-थिरीकरणे वच्छल्ल-पभावणे अट्ठ ॥३१॥
सामाइयत्थ पढमं छेओवट्ठावणं भवे बीयं।
परिहारविसुद्धीयं सुहुमं तह संपरायं च ॥३२॥
अकसायमहक्खायं छउमत्थस्स[5] जिणस्स वा।
एयं चयरित्तकरं चारित्तं होइ आहियं ॥३३॥
तवो य दुविहो वुत्तो बाहिरब्भन्तरो तहा।
बाहिरो छव्विहो वुत्तो एमेवब्भन्तरो[6] तवो ॥३४॥
नाणेण जाणई भावे दंसणेण[7] य सद्दहे।
चरित्तेण निगिण्हाइ[8] तवेण परिसुज्झई ॥३५॥

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[1] चाय om. A. [2] °णा B[1,2]. [3] °णं A. [4] च J.
[5] छउमत्थ° A. [6] एवम् A. [7] संमत्तेण B[1]. [8] य निग्गहाइ B[1,2], J.

खवेत्ता पुव्वकम्माइं संजमेण तवेण य ।
सव्वदुक्खपहीणट्ठा पक्कमन्ति महेसिणो ॥ ३६ ॥
॥ त्ति बेमि ॥

॥ मोक्खमग्गगई समत्ता ॥

॥ सम्मत्तपरक्कमे एकोनविंशम् अध्ययनम् ॥

सुयं मे आउसं तेण भगवया एवमक्खायं । इह खलु सम्मत्तपरक्कमे नाम अज्झयणे समणेण भगवया महावीरेणं कासवेणं पवेइए[1] जं सम्मं सद्दहित्ता पत्तियाइत्ता[2] रोयइत्ता फासित्ता पालइत्ता[3] तीरित्ता कित्तइत्ता सोहइत्ता आराहित्ता आणाए अणुपालइत्ता बहवे जीवा सिज्झन्ति बुज्झन्ति मुच्चन्ति परिनिव्वायन्ति सव्वदुक्खाणमन्तं करेन्ति । तस्स णं अयमट्ठे एवमाहिज्जइ तं जहा । संवेगे १ निव्वेए २ धम्मसद्धा ३ गुरुसाहम्मियसुस्सूसणया ४ आलोयणया ५ निन्दणया ६ [4]गरिहणया ७ सामाइए ८ चउव्वीसत्थवे ९ वन्दणे[5] १० पडिक्कमणे ११ काउस्सग्गे १२ पच्चक्खाणे १३ थवथुईमंगले १४ कालपडिलेहणया १५ पायच्छित्तकरणे १६ खमावणया[6] १७ सज्झाए १८ वायणया १९ पडिपुच्छणया २० पडियट्टणया २१ अणुप्पेहा २२ धम्मकहा २३ सुयस्स[7]

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[1] °यं J. [2] पत्तइत्ता B[1], J. [3] पाल° B[1]. [4] गर° J.
[5] °णए B[1]. [6] °वयणा J. [7] सुत्तस्स B[1 2], J.

आराहणया २४ एगग्गमणसंनिवेसणया २५ संजमे २६ तवे २७ वोदाणे २८ सुहसाए[1] २९ अप्पडिबद्धया ३० विवित्तसयणासणसेवणया ३१ विणियट्टणया ३२ संभोगपच्चक्खाणे ३३ उवहिपच्चक्खाणे ३४ आहारपच्चक्खाणे ३५ कसायपच्चक्खाणे ३६ जोगपच्चक्खाणे ३७ सरीरपच्चक्खाणे ३८ सहायपच्चक्खाणे ३९ भत्तपच्चक्खाणे ४० सब्भावपच्चक्खाणे ४१ पडिरूवणया[2] ४२ वेयावच्चे ४३ सव्वगुणसंपुण्णया ४४ वीयरागया ४५ खन्ती ४६ मुत्ती ४७ मद्दवे ४८ अज्जवे ४९ भावसच्चे ५० करणसच्चे ५१ जोगसच्चे ५२ मणगुत्तया ५३ वयगुत्तया ५४ कायगुत्तया ५५ मणसमाधारणया ५६ वयसमाधारणया ५७ कायसमाधारणया ५८ नाणसंपन्नया ५९ दंसणसंपन्नया ६० चरित्तसंपन्नया ६१ सोइन्दियनिग्गहे ६२ चक्खिन्दियनिग्गहे ६३ घाणिन्दियनिग्गहे ६४ जिब्भिन्दियनिग्गहे ६५ फासिन्दियनिग्गहे ६६ कोहविजए ६७ माणविजए ६८ मायाविजए ६९ लोहविजए ७० पेज्जदोसमिच्छादंसणविजए ७१ सेलेसी ७२ अकम्मया ७३ ॥

१ संवेगेणं भन्ते जीवे किं जणयइ[3] ॥ संवेगेणं अणुत्तरं धम्मसद्धं जणयइ । अणुत्तराए धम्मसद्धाए संवेगं हव्वमागच्छइ । अणन्ताणुबन्धिकोहमाणमायालोभे खवेइ । कम्मं न बन्धइ । तप्पच्चइयं च णं मिच्छत्तविसोहिं काऊण दंसणाराहए भवइ । दंसणविसोहीए य णं विसुद्धाए अत्थेगइए[4] नेणेव

[1] °साई B[1]. [2] °वया B[1]. [3] जणइ B[1].
[4] °गईए B[2], °गई J.

भवग्गहणेणं सिज्झई । सोहीए य णं विसुद्धाए तच्चं पुणो भवग्गहणं नाइक्कमइ ॥१॥

२ निव्वेदेणं भन्ते जीवे किं जणयइ[1] ॥ निव्वेदेणं दिव्वमाणुसतेरिच्छिएसु कामभोगेसु निव्वेयं हव्वमागच्छइ। सव्वविसएसु विरज्जइ। सव्वविसएसु विरज्जमाणे आरम्भपरिच्चायं करेइ। आरम्भपरिच्चायं करेमाणे संसारमग्गं वोच्छिन्दइ[2] सिद्धिमग्गं पडिवन्ने य भवइ ॥२॥

३ धम्मसद्धाए णं भन्ते जीवे किं जणयइ ॥ धम्मसद्धाए णं सायासोक्खेसु रज्जमाणे विरज्जइ। आगारधम्मं[3] च णं[4] चयइ[5] अणगारिए णं जीवे सारीरमाणसाणं दुक्खाणं छेयणभेयणसंजोगाईणं वोच्छेयं करेइ अव्वाबाहं च सुहं निव्वत्तेइ ॥३॥

४ गुरुसाहम्मियसुस्सूसणाए णं भन्ते जीवे किं जणयइ ॥ गुरुसाहम्मियसुस्सूसणाए णं विणयपडिवत्तिं जणयइ। विणयपडिवन्ने[6] य णं जीवे अणच्चासायणसीले नेरइयतिरिक्खजोणियनणुस्सदेवदुग्गईओ निरुम्भइ। वण्णसंजलणभत्तिबहुमाणयाए मणुस्सदेवगईओ निबन्धइ सिद्धिं सोग्गइं च विसोहेइ। पसत्थाइं च णं विणयमूलाइं सव्वकज्जाइं साहेइ। अन्ने य बहवे जीवे विणिइत्ता भवइ ॥४॥

५ आलोयणाए णं भन्ते जीवे किं जणयइ ॥ आलोयणाए णं मायानियाणमिच्छादंसणसल्लाणं[7] मोक्खमग्गवि-

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[1] जणइ B¹. [2] °मग्ग° B¹·², J. [3] अणागार° B¹. [4] B¹ om.
[5] चयइ B¹. [6] °वन्नयाए A. [7] °दरिसण° B¹·², J.

ग्घाणं अणन्तसंसारबन्धणाणं उद्धरणं करेइ। उज्जुभावं च जणयइ। उज्जुभावपडिवन्ने य णं जीवे अमाई इत्थीवेयनपुंसगवेयं च न बन्धइ। पुव्वबद्धं च णं निज्जरेइ॥५॥

६ निन्दणयाए णं भन्ते जीवे किं जणयइ॥ निन्दणयाए णं पच्छाणुतावं जणयइ। पच्छाणुतावेणं विरज्जमाणे करणगुणसेढिं पडिवज्जइ। करणगुणसेढीपडिवन्ने[1] य णं अणगारे मोहणिज्जं कम्मं उग्घाएइ॥६॥

७ गरहणयाए णं भन्ते जीवे किं जणयइ॥ गरहणयाए अपुरक्कारं जणयइ। अपुरक्कारगए णं जीवे अप्पसत्थेहिंतो जोगेहिंतो नियत्तेइ पसत्थे[2] य पडिवज्जइ[3] पसत्थजोगपडिवन्ने य णं अणगारे अणन्तघाइपज्जवे खवेइ॥७॥

८ सामाइएणं भन्ते जीवे किं जणयइ॥ सामाइएणं सावज्जजोगविरइं जणयइ॥८॥

९ चउव्वीसत्थएणं भन्ते जीवे किं जणयइ॥ च° दंसणविसोहिं जणयइ॥९॥

१० वन्दणएणं भन्ते जीवे किं जणयइ॥ व° नीयागोयं कम्मं खवेइ। उच्चागोयं कम्मं निबन्धइ। सोहग्गं च णं अपडिहयं आणाफलं निव्वत्तेइ दाहिणभावं च णं जणयइ॥१०॥

११ पडिक्कमणेणं भन्ते जीवे किं जणयइ॥ प° वयछिद्दाणि[4] पिहेइ। पिहियवयछिद्दे[5] पुण जीवे निरुद्धासवे

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[1] °सेढिं° B[1.2]. [2] °त्थेहि B[1.2]. [3] पवत्तइ B[1.2].
[4] °छिद्दाइं B[1.2]. [5] °वय° om. B[1.2], J.

असबलचरित्ते अट्ठसु पवयणमायासु उवउत्ते अपुहत्ते सुप्प-णिहिंदिए[1] विहरइ ॥११॥

१२ काउस्सग्गेणं भन्ते जीवे किं जणयइ ॥ का॰ तीयप-डुप्पन्नं पायच्छित्तं विसोहेइ। विसुद्धपायच्छित्ते य जीवे निव्बु-यहियए ओहरियभरु व्व भारवहे पसत्थज्झाणोवगए[2] सुहं सुहेणं विहरइ ॥१२॥

१३ पच्चक्खाणेणं भन्ते जीवे किं जणयइ ॥ प॰ आसव-दाराइं निरुम्भइ[3]। पच्चक्खाणेणं इच्छानिरोहं जणयइ। इच्छा-निरोहं[4] गए[5] य[5] णं[5] जीवे सव्वदव्वेसु[6] विणीयतण्हे सीइभूए[7] विहरइ ॥१३॥

१४ थवथुइमंगलेणं भन्ते जीवे किं जणयइ ॥ थ॰ नाणदंसणचरित्तबोहिलाभं जणयइ। नाणदंसणचरित्तबो-हिलाभसंपन्ने य णं जीवे अन्तकिरियं कप्पविमाणोववत्तिगं आराहणं आराहेइ ॥१४॥

१५ कालपडिलेहणयाए णं भन्ते जीवे किं जणयइ ॥ का॰ नाणावरणिज्जं कम्मं खवेइ ॥१५॥

१६ पायच्छित्तकरणेणं भन्ते जीवे किं जणयइ ॥ पा॰ पावविसोहिं जणयइ निरइयारे यावि भवइ। सम्मं च णं पायच्छित्तं पडिवज्जमाणे मग्गं च मग्गफलं च विसोहेइ आयारं च आयारफलं च आराहेइ ॥१६॥

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[1] ॰हिए $B^{1.2}$, J. [2] पसत्थज्झ॰ B^1. [3] Cetera om. B^1.
[4] ॰रोहणं B^2. [5] B^2 om. [6] विषय॰ B^2. [7] सीयल॰ J.

१७ खमावणयाए णं भन्ते जीवे किं जणयइ ॥ ख° पल्हायणभावं जणयइ । पल्हायणभावमुवगए य सव्वपाणभूयजीवसत्तेसु मेत्तीभावमुप्पाएइ । मेत्तीभावमुवगए यावि जीवे भावविसोहिं काऊण निब्भए भवइ ॥१७॥

१८ सज्झाएण भन्ते जीवे किं जणयइ ॥ स° नाणावरणिज्जं कम्मं खवेइ ॥१८॥

१९ वायणाए णं भन्ते जीवे किं जणयइ ॥ वा° निज्जरं जणयइ । सुयस्स[1] य अणासायणाए वट्टए । सुयस्स अणासायणाए वट्टमाणे तित्थधम्मं अवलम्बइ । तित्थधम्मं अवलम्बमाणे महानिज्जरे[2] महापज्जवसाणे[3] भवइ ॥१९॥

२० पडिपुच्छणयाए णं भन्ते जीवे किं जणयइ ॥ प° सुत्तत्थतदुभयाइं विसोहेइ । कंखामोहणिज्जं कम्मं वोच्छिन्दइ ॥२०॥

२१ परियट्टणाए णं भन्ते जीवे किं जणयइ ॥ प° वंजणाइं जणयइ वंजणलद्धिं च उप्पाएइ ॥२१॥

२२ अणुप्पेहाए णं भन्ते जीवे किं जणयइ ॥ अ° आउयवज्जाओ सत्तकम्मप्पगडीओ धणियबन्धणबद्धाओ सिढिलबन्धणबद्धाओ पकरेइ । दीहकालट्ठिइयाओ हस्सकालट्ठिइयाओ पकरेइ । तिव्वाणुभावाओ मन्दाणुभावाओ पकरेइ । [बहुपएसग्गाओ अप्पपएसग्गाओ पकरेइ] आउयं च णं

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[1] अणुसज्जणाए add. B¹. [2] °निज्जराए B¹. [3] भवमहा° B², J, महा° om. B¹.

कम्मं सिया बन्धइ सिया नो बन्धइ । असायावेयणिज्जं च णं कम्मं नो भुज्जो भुज्जो उवचिणाइ[1] अणाइयं च णं अणवदग्गं दीहमद्धं चाउरन्तं संसारकन्तारं खिप्पामेव वीइवयइ ॥ २२ ॥

२३ धम्मकहाए णं भन्ते जीवे किं जणयइ ॥ ध० निज्जरं जणयइ । धम्मकहाए णं पवयणं पभावेइ । पवयणपभावेणं जीवे आगमेसस्स भद्दत्ताए कम्मं निबन्धइ ॥ २३ ॥

२४ सुयस्स आराहणयाए णं भन्ते जीवे किं जणयइ ॥ सु० अन्नाणं खवेइ न य संकिलिस्सइ ॥ २४ ॥

२५ एगग्गमणसंनिवेसणयाए णं भन्ते जीवे किं जणयइ ॥ ए० चित्तनिरोहं करेइ ॥ २५ ॥

२६ संजमएणं भन्ते जीवे किं जणयइ ॥ स० अणण्हयत्तं जणयइ ॥ २६ ॥

२७ तवेणं भन्ते जीवे किं जणयइ ॥ तवेणं वोदाणं जणयइ ॥ २७ ॥

२८ वोदाणेणं भन्ते जीवे किं जणयइ ॥ वो० अकिरियं जणयइ । अकिरियाए भवित्ता तओ पच्छा[2] सिज्झइ बुज्झइ मुच्चइ परिनिव्वायइ सव्वदुक्खाणमन्तं करेइ ॥ २८ ॥

२९ सुहसाएणं[3] भन्ते जीवे किं जणयइ ॥ सु० अणुस्सुयत्तं जणयइ । अणुस्सुयाए णं जीवे अणुकम्पए अणुब्भडे विगयसोगे चरित्तमोहणिज्जं कम्मं खवेइ ॥ २९ ॥

३० अप्पडिबद्धयाए णं भन्ते जीवे किं जणयइ ॥ अ०

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[1] °चिणइ $B^{1.2}$. [2] $B^{1.2}$ om. [3] सुहसायाएणं A.

निस्संगत्तं जणयइ। निस्संगत्तेणं जीवे एगे एगग्गचित्ते[1] दिया य राओ य असज्जमाणे अप्पडिबद्धे यावि विहरइ ॥३०॥

३१ विवित्तसयणासणयाए णं भन्ते जीवे किं जणयइ ॥ वि° चरित्तगुत्तिं जणयइ। चरित्तगुत्ते य णं जीवे विवित्ताहारे दढचरित्ते एगन्तरए मोक्खभावपडिवन्ने अट्ठविहकम्मगण्ठिं[2] निज्जरेइ ॥३१॥

३२ विनियट्टणयाए णं भन्ते जीवे किं जणयइ ॥ वि° पावकम्माणं अकरणयाए अब्भुट्ठेइ। पुव्वबद्धाण य निज्जरणयाए तं नियत्तेइ तओ पच्छा चाउरन्तं[3] संसारकन्तारं वीइवयइ ॥३२॥

३३ संभोगपच्चक्खाणेणं भन्ते जीवे किं जणयइ ॥ सं° आलम्बणाइं खवेइ। निरालम्बणस्स य आयट्ठिया योगा[4] भवन्ति। सएणं लाभेणं संतुस्सइ परलाभं[5] नो[5] आसादेइ[5] परलाभं नो तक्केइ नो पीहेइ नो पत्थेइ नो अभिलसइ। परलाभं अणस्सायमाणे[6] अतक्केमाणे अपीहमाणे अपत्थेमाणे अणभिलसमाणे दुच्चं सुहसेज्जं उवसंपज्जित्ता णं विहरइ ॥३३॥

३४ [7]उवहिपच्चक्खाणेणं भन्ते जीवे किं जणयइ ॥ उ° अपलिमन्थं जणयइ। निरुवहिए णं जीवे निक्कंखी उवहिमन्तरेण य न संकिलिस्सई ॥३४॥

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[1] एगग्गे B^1. [2] °गण्ठिं $B^{1\,2}$. [3] B^1 om.
[4] जोगा B^1. [5] Om. $B^{1.2}$. [6] °स्सोयमाणे $B^{1.2}$.
[7] °ही° $B^{1.2}$, J.

३५ आहारपच्चक्खाणेणं भन्ते जीवे किं जणयइ ॥ आ॰ जीवियासंसप्पओगं वोच्छिन्दइ। जीवियासंसप्पओगं वोच्छिन्दित्ता जीवे आहारमन्तरेणं न संकिलिस्सइ ॥ ३५॥

३६ कसायपच्चक्खाणेणं भन्ते जीवे किं जणयइ ॥ क॰ वीयरागभावं जणयइ। वीयरागभावपडिवन्ने वि य णं जीवे समसुहदुक्खे भवइ ॥ ३६॥

[1]३७ जोगपच्चक्खाणेणं भन्ते जीवे किं जणयइ ॥ जो॰ अजोगत्तं जणयइ । अजोगी णं जीवे नवं कम्मं न बन्धइ पुव्वबद्धं निज्जरेइ ॥ ३७॥

[1]३८ सरीरपच्चक्खाणेणं भन्ते जीवे किं जणयइ ॥ स॰ सिद्धाइसयगुणकित्तणं[2] निव्वत्तेइ। सिद्धाइसयगुणसंपन्ने य णं जीवे लोगग्गमुवगए परमसुही भवइ ॥ ३८॥

३९ सहायपच्चक्खाणेणं भन्ते जीवे किं जणयइ ॥ स॰ एगीभावं जणयइ । एगीभावभूए वि य णं जीवे एगत्तं[3] भावेमाणे अप्पझंझे अप्पकलहे अप्पकसाए अप्पतुमंतुमे[4] संजमबहुले संवरबहुले[5] समाहिए यावि भवइ ॥ ३९॥

४० भत्तपच्चक्खाणेणं भन्ते जीवे किं जणयइ ॥ भ॰ अणेगाइं भवसयाइं निरुम्भइ ॥ ४०॥

४१ सब्भावपच्चक्खाणेणं भन्ते जीवे किं जणयइ ॥ स॰ अनियट्टिं जणयइ । अनियट्टिपडिवन्ने य अणगारे चत्तारि

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[1] B¹ om. [2] °गुणत्तं B². [3] एगग्गं B¹·², J.
[4] °तुंतुमे J. [5] B¹ om.

केवलिकम्मंसे खवेइ तं जहा वेयणिज्जं आउयं नामं गोयं। तओ पच्छा सिज्झइ बुज्झइ मुच्चइ सव्वदुक्खाणमन्तं करेइ ॥४१॥

४२ पडिरूवयाए णं भन्ते जीवे किं जणयइ ॥ प० लाघवियं जणयइ । लघुभूए णं जीवे अप्पमत्ते पागडलिंगे पसत्थलिंगे विसुद्धसम्मत्ते सत्तसमिइसमत्ते सव्वपाणभूयजीवसत्तेसु वीससणिज्जरूवे अप्पडिलेहे जिइन्दिए विउलतवसमिइसमन्नागए यावि भवइ ॥४२॥

४३ वेयावच्चेणं भन्ते जीवे किं जणयइ ॥ वे० तित्थयरनामगोत्तं कम्मं निबन्धइ ॥४३॥

४४ सव्वगुणसंपन्नयाए णं भन्ते जीवे किं जणयइ ॥ स० अपुणरावत्तिं जणयइ । अपुणरावत्तिं पत्तए[1] य णं जीवे सारीरमाणसाणं दुक्खाणं नो भागी भवइ ॥४४॥

४५ वीयरागयाएणं भन्ते जीवे किं जणयइ ॥ वी० नेहाणुबन्धणाणि तण्हाणुबन्धणाणि य वोच्छिन्दइ मणुन्नामणुन्नेसु[2] सद्दफरिसरूवरसगन्धेसु[3] चेव विरज्जइ ॥४५॥

४६ खन्तीए णं भन्ते जीवे किं जणयइ ॥ ख० परीसहे जिणइ ॥४६॥

४७ मुत्तीए णं भन्ते जीवे किं जणयइ ॥ मु० अकिंचणं जणयइ अकिंचणे य जीवे अत्थलोलाणं[4] अपत्थणिज्जो भवइ ॥४७॥

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[1] पवत्तए A. [2] मणुन्नेसु B¹. [3] सचित्ताचित्तमीसेसु add. B¹.
[4] परिसाणं add. A.

४८ अज्जवयाए णं भन्ते जीवे किं जणयइ ॥ अ० काउज्जुययं भावुज्जुययं भासुज्जुययं अविसंवायणं जणयइ। अविसंवायणसंपन्नयाए णं जीवे धम्मस्स आराहए भवइ ॥४८॥

४९ मद्दवयाए णं भन्ते जीवे किं जणयइ ॥ म० अणुस्सियत्तं जणयइ। अणुस्सियत्तेण जीवे मिउमद्दवसंपन्ने अट्ठ मयट्ठाणाइं निट्ठावेइ ॥४९॥

५० भावसच्चेणं भन्ते जीवे किं जणयइ ॥ भा० भावविसोहिं जणयइ। भावविसोहीए वट्टमाणे जीवे अरहन्तपन्नत्तस्स धम्मस्स आराहणयाए अब्भुट्ठेइ। अरहन्तपन्नत्तस्स धम्मस्स आराहणयाए अब्भुट्ठित्ता परलोगधम्मस्स[1] आराहए भवइ॥५०॥

५१ करणसच्चेणं भन्ते जीवे किं जणयइ ॥ क० करणसत्तिं जणयइ। करणसच्चे वट्टमाणे जीवे जहा वाई तहा कारी यावि भवइ ॥५१॥

५२ जोगसच्चेणं भन्ते जीवे किं जणयइ ॥ जो० जोगं विसोहेइ ॥५२॥

५३ मणगुत्तयाए णं भन्ते जीवे किं जणयइ ॥ म० जीवे एगग्गं जणयइ एगग्गचित्ते णं जीवे मणगुत्ते संजमाराहए भवइ ॥५३॥

५४ वयगुत्तयाए णं भन्ते जीवे किं जणयइ॥ व० निव्वियारं[2] जणयइ। निव्वियारे णं जीवे वइगुत्ते अज्झप्पजोगसाहणजुत्ते यावि विहरइ[3] ॥५४॥

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[1] परलोगस्स B¹.   [2] °रत्तं J.   [3] भवइ J.

५५ कायगुत्तयाए णं भन्ते जीवे किं जणयइ ॥ का° संवरं जणयइ । संवरेणं कायगुत्ते पुणो पावासवनिरोहं करेइ ॥ ५५ ॥

५६ मणसमाहारणयाए णं भन्ते जीवे किं जणयइ ॥ म° एगग्गं जणयइ । एगग्गं जणइत्ता नाणपज्जवे जणयइ । नाणपज्जवे जणइत्ता सम्मत्तं विसोहेइ मिच्छत्तं च निज्जरेइ ॥ ५६ ॥

५७ वयसमाहारणयाए भन्ते जीवे किं जणयइ ॥ व° वयसाहारणदंसणपज्जवे विसोहेइ । वयसाहारणदंसणपज्जवे विसोहित्ता सुलहबोहियत्तं निव्वत्तेइ दुल्लहबोहियत्तं निज्जरेइ ॥ ५७ ॥

५८ कायसमाहारणयाए णं भन्ते जीवे किं जणयइ ॥ का° चरित्तपज्जवे विसोहेइ । चरित्तपज्जवे विसोहित्ता अहक्खायचरित्तं विसोहेइ । अहक्खायचरित्तं विसोहेत्ता चत्तारि केवलिकम्मंसे खवेइ । तओ पच्छा सिज्झइ बुज्झइ मुच्चइ परिनिव्वायइ सव्वदुक्खाणमन्तं करेइ ॥ ५८ ॥

५९ नाणसंपन्नयाए णं भन्ते जीवे किं जणयइ ॥ ना° जीवे सव्वभावाहिगमं[1] जणयइ । नाणसंपन्ने णं जीवे चाउरन्ते संसारकन्तारे न विणस्सइ[2] । जहा सूई ससुत्ता[3] न विणस्सइ[2] तहा जीवे ससुत्ते संसारे न विणस्सइ[2] नाणविणयतवचरित्त-

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[1] सव्व° B[1 2].   [2] विण्प° B[1.2].   [3] पडियावि add. B[1.2].

जोगे[1] संपाउणइ ससमयपरसमयविसारए य असंघायणिज्जे भवइ ॥ ५९॥

६० दंसणसंपन्नयाए णं भन्ते जीवे किं जणयइ ॥ दं° भवमिच्छत्तछेयणं करेइ परं न विज्झायइ। परं अविज्झाएमाणे अणुत्तरेणं नाणदंसणेणं अप्पाणं संजोएमाणे सम्मं भावेमाणे विहरइ ॥ ६०॥

६१ चरित्तसंपन्नयाए णं भन्ते जीवे किं जणयइ ॥ च° सेलेसीभावं जणयइ। सेलेसिं पडिवन्ने य अणगारे चत्तारि केवलिकम्मंसे खवेइ। तओ पच्छा सिज्झइ बुज्झइ मुच्चइ सव्वदुक्खाणमन्तं करेइ ॥ ६१॥

६२ सोइन्दियनिग्गहेणं भन्ते जीवे किं जणयइ ॥ सो° मणुन्नामणुन्नेसु सद्देसु रागदोसनिग्गहं जणयइ तप्पच्चइयं कम्मं न बन्धइ पुव्वबद्धं च[2] निज्जरेइ ॥ ६२॥

६३ चक्खिन्दियनिग्गहेणं भन्ते जीवे किं जणयइ ॥ च° मणुन्नामणुन्नेसु रूवेसु[3] रागदोसनिग्गहं जणयइ तप्पच्चइयं कम्मं न बन्धइ पुव्वबद्धं च निज्जरेइ ॥ ६३॥

६४ घाणिन्दियनिग्गहेणं भन्ते जीवे किं जणयइ ॥ घा° मणुन्नामणुन्नेसु गन्धेसु राग दोसनिग्गहं जणयइ तप्पच्चइयं कम्मं न बन्धइ पुव्वबद्धं च निज्जरेइ ॥ ६४॥

६५ जिब्भिन्दियनिग्गहेणं भन्ते जीवे किं जणयइ ॥ जि°

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[1] °चारित्त° A. [2] B[1-2] om. [3] चक्खिंदिएसु A.

मणुन्नामणुन्नेसु रसेसु रागदोसनिग्गहं जणयइ तप्पच्चइयं कम्मं न बन्धइ पुव्वबद्धं च निज्जरेइ ॥ ६५ ॥

६६ फासिन्दियनिग्गहेणं भन्ते जीवे किं जणयइ ॥ फा॰ मणुन्नामणुन्नेसु फासेसु रागदोसनिग्गहं जणयइ तप्पच्चइयं कम्मं न बन्धइ पुव्वबद्धं च निज्जरेइ ॥ ६६ ॥

६७ कोहविजएणं भन्ते जीवे किं जणयइ ॥ को॰ खन्तिं[1] जणयइ कोहवेयणिज्जं कम्मं न बन्धइ पुव्वबद्धं च निज्जरेइ ॥ ६७ ॥

६८ माणविजएणं भन्ते जीवे किं जणयइ ॥ मा॰ मद्दवं जणयइ माणवेयणिज्जं कम्मं न बन्धइ पुव्वबद्धं च निज्जरेइ ॥ ६८ ॥

६९ मायाविजएणं भन्ते जीवे किं जणयइ ॥ मा॰ अज्जवं जणयइ मायावेयणिज्जं कम्मं न बन्धइ पुव्वबद्धं च निज्जरेइ ॥ ६९ ॥

७० लोभविजएणं भन्ते जीवे किं जणयइ ॥ लो॰ संतोसं जणयइ लोभवेयणिज्जं कम्मं न बन्धइ पुव्वबद्धं च निज्जरेइ ॥ ७० ॥

७१ पिज्जदोसमिच्छादंसणविजएणं भन्ते जीवे किं जणयइ ॥ पि॰ नाणदंसणचरित्ताराहणयाए अब्भुट्ठेइ । अट्ठविहस्स कम्मस्स कम्मगण्ठिविमोयणयाए[2] तप्पढमयाए जहाणुपुव्वीए अट्ठवीसइविहं[3] मोहणिज्जं कम्मं उग्घाएइ पंचविहं

[1] खन्तिं B¹. [2] ॰गंठिस्स॰ B¹·². [3] ॰वीस॰ B¹·², J.

नाणावरणिज्जं नवविहं दसणावरणिज्जं पंचविहं अन्तराइयं। एए तिन्नि वि कम्मंसे जुगवं खवेइ। तओ पच्छा अणुत्तरं कसिणं पडिपुण्णं निरावरणं वितिमिरं विसुद्धं लोगालोगप्पभावं केवलवरनाणदंसणं समुप्पाडेइ। जाव सजोगी भवइ ताव इरियावहियं कम्मं निबन्धइ सुहफरिसं दुसमयठिइयं। तं पढमसमए बद्धं बिइयसमए वेइयं तइयसमए निज्जिण्णं तं बद्धं पुट्ठं उदीरियं वेइयं निज्जिण्णं सेयाले य अकम्मं चावि भवइ ॥७१॥

७२ अह आउयं पालइत्ता अन्तोमुहुत्तद्धावसेसाए जोगनिरोहं करेमाणे सुहुमकिरियं अप्पडिवाइं सुक्कज्झाणं झायमाणे तप्पढमयाए मणजोगं निरुम्भइ वइजोगं निरुम्भइ कायजोगं निरुम्भइ आणपाणुनिरोहं करेइ ईसि पंचरहस्सक्खरुच्चारणद्धाए य णं अणगारे समुच्छिन्नकिरियं अनियट्टिसुक्कज्झाणं झियायमाणे वेयणिज्जं आउयं नामं गोत्तं च एए चत्तारि कम्मंसे जुगवं खवेइ ॥७२॥

७३ तओ ओरालियतेयकम्माइं सव्वाहिं विप्पजहणाहिं विप्पजहित्ता उज्जुसेढिपत्ते अफुसमाणगई उड्ढं एगसमएणं अविग्गहेणं तत्थ गन्ता सागारोवउत्ते सिज्झइ बुज्झइ जाव अन्तं करेइ ॥७३॥

७४ एस खलु सम्मत्तपरक्कमस्स अज्झयणस्स अट्ठे समणेणं भगवया महावीरेणं आघविए पन्नविए परूविए दंसिए उवदंसिए ॥७४॥ ॥ त्ति बेमि ॥

॥ सम्मत्तपरक्कमे समत्ते ॥

॥ तवमग्गं तिंसम् अज्झयनम् ॥

जहा उ पावगं कम्मं रागदोससमज्जियं[1] ।
खवेइ तवसा भिक्खू तमेगग्गमणो सुण ॥१॥
[2]पाणिवहमुसावायाअदत्तमेहुणपरिग्गहा[3] विरओ ।
राईभोयणविरओ जीवो भवइ[4] अणासवो ॥२॥
पंचसमिओ तिगुत्तो अकसाओ जिइन्दिओ ।
अगारवो य निस्सल्लो जीवो होइ अणासवो ॥३॥
एएसिं तु विवच्चासे[5] रागदोससमज्जियं ।
खवेइ उ जहा भिक्खू तमेगग्गमणो सुण ॥४॥
जहा महातलायस्स सन्निरुद्धे जलागमे ।
उस्सिंचणाए तवणाए कमेणं सोसणा भवे ॥५॥
एवं तु संजयस्सावि पावकम्मनिरासवे ।
भवकोडीसंचियं कम्मं तवसा निज्जरिज्जइ ॥६॥
सो तवो दुविहो वुत्तो बाहिरब्भन्तरो तहा ।
बाहिरो छव्विहो वुत्तो एवमब्भन्तरो तवो ॥७॥
अणसणमूणोयरिया भिक्खायरिया य रसपरिच्चाओ ।
कायकिलेसो संलीणया य बज्झो तवो होइ ॥८॥
*इत्तरिय मरणकाला[6] य अणसणा दुविहा भवे ।
इत्तरिय सावकंखा निरवकंखा उ बिइज्जिया ॥९॥

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[1] °द्दोस° B¹. [2] पाण° J. [3] य add. B¹. [4] होइ J.
[5] विच्चासे A, °वच्चासे B¹. [6] °काओ A.

जो सो इत्तरियतवो सो समासेण छव्विहो ।
सेढितवो पयरतवो घणो य तह होइ वग्गो य ॥१०॥
तत्तो य वग्गवग्गो पंचमो छट्ठओ पइण्णतवो ।
मणइच्छियचित्तत्थो नायव्वो होइ इत्तरिओ ॥११॥
जा सा अणसणा मरणे दुविहा सा वियाहिया ।
सवियारमवियारा कायचिट्ठं पई भवे ॥१२॥
अहवा सपरिकम्मा अपरिकम्मा य आहिया ।
नीहारिमनीहारी[1] आहारच्छेओ दोसु वि ॥१३॥
ओमोयरणं पंचहा समासेण वियाहियं ।
दव्वओ खेत्तकालेणं भावेणं पज्जवेहि य ॥१४॥
जो जस्स उ आहारो तत्तो ओमं[2] तु जो करे ।
जहन्नेणेगसित्थाई एवं दव्वेण ऊ भवे ॥१५॥
गामे नगरे तह रायहाणिनिगमे य आगरे पल्ली ।
खेडे कब्बडदोणमुहपट्टणमडम्बसंबाहे ॥१६॥
आसमपए विहारे सन्निवेसे समायघोसे[3] य ।
थलिसेणाखन्धारे सत्थे संवट्टकोट्टे य ॥१७॥
वाडेसु व रच्छासु व घरेसु वा एवमित्तियं खेत्तं[4] ।
कप्पइ उ एवमाई एवं खेत्तेण ऊ भवे ॥१८॥
पेडा य अद्धपेडा गोमुत्तिपयंगवीहिया चेव ।
सम्बुक्कावट्टाययगन्तुंपच्चागया छट्ठा ॥१९॥

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[1] °हारमनीहरे B[1]. [2] अवमं A. [3] समा° A.
[4] छेत्तं A.

दिवसस्स पोरुसीणं चउण्हं पि उ जत्तिओ भवे कालो ।
एवं चरमाणो खलु कालोमाणं मुणेयव्वं[1] ॥२०॥
अहवा तइयाए पोरिसीए ऊणाइ घासमेसन्तो ।
चउभागूणाए वा एवं कालेण ऊ भवे ॥२१॥
इत्थी वा पुरिसो वा अलंकिओ वा नलंकिओ वा वि ।
अन्नयरवयत्थो वा अन्नयरेणं व वत्थेणं ॥२२॥
अन्नेण विसेसेणं वण्णेणं भावमणुमुयन्ते उ ।
एवं चरमाणो खलु भावोमाणं मुणेयव्वं ॥२३॥
दव्वे खेत्ते काले भावम्मि य आहिया उ जे भावा ।
एएहि ओमचरओ पज्जवचरओ भवे भिक्खू ॥२४॥
अट्ठविहगोयरग्गं तु तहा सत्तेव एसणा ।
अभिग्गहा य जे अन्ने भिक्खायरियमाहिया ॥२५॥
खीरदहिसप्पिमाई पणीयं पाणभोयणं ।
परिवज्जणं रसाणं तु भणियं रसविवज्जणं ॥२६॥
ठाणा वीरासणाईया जीवस्स उ सुहावहा ।
उग्गा जहा धरिज्जन्ति कायकिलेसं तमाहियं ॥२७॥
एगन्तमणावाए इत्थीपसुविवज्जिए ।
सयणासणसेवणया विवित्तसयणासणं ॥२८॥
एसो बाहिरगतवो समासेण वियाहिओ ।
अब्भिन्तरं[2] तवं[3] एत्तो वुच्छामि अणुपुव्वसो ॥२९॥

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[1] °यव्वो A. [2] °रो J. [3] तवो J.

पायच्छित्तं विणओ वेयावच्चं तहेव सज्झाओ।
झाणं च विओसग्गो एसो अब्भिन्तरो तवो ॥३०॥
आलोयणारिहाईयं पायच्छित्तं तु दसविहं।
जं भिक्खू वहई सम्मं पायच्छित्तं तमाहियं ॥३१॥
अब्भुट्ठाणं अंजलिकरणं तहेवासणदायणं।
गुरुभत्तिभावसुस्सूसा विणओ एस वियाहिओ ॥३२॥
आयरियमाईए वेयावच्चम्मि दसविहे।
आसेवणं जहाथामं वेयावच्चं तमाहियं ॥३३॥
वायणा पुच्छणा चेव तहेव परियट्टणा।
अणुप्पेहा धम्मकहा सज्झाओ पंचहा भवे ॥३४॥
अट्टरुद्दाणि वज्जित्ता झाएज्जा सुसमाहिए।
धम्मसुक्काइं झाणाइं झाणं तं तु बुहा वए[1] ॥३५॥
सयणासणठाणे वा जे उ भिक्खू न वावरे।
कायस्स विउस्सग्गो छट्ठो सो परिकित्तिओ ॥३६॥
एवं तवं तु दुविहं जे सम्मं आयरे मुणी।
सो खिप्पं सव्वसंसारा विप्पमुच्चइ पण्डिओ ॥३७॥
॥ त्ति बेमि ॥

॥ तवमग्गं समत्तं ॥

॥ चरणविही एकत्रिंशम् अध्ययनम् ॥

चरणविहिं पवक्खामि जीवस्स उ सुहावहं।
जं चरित्ता बहू जीवा तिण्णा संसारसागरं ॥१॥

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[1] वु॰ A.

एगओ विरइं कुज्जा एगओ य पवत्तणं ।
असंजमे नियत्तिं च संजमे य पवत्तणं ॥ २ ॥
*रागदोसे य दो पावे पावकम्मपवत्तणे ।
जे भिक्खू रुम्भई[1] निच्चं से न अच्छइ मण्डले ॥ ३ ॥
दण्डणं गारवाणं च सल्लाणं च तियं तियं ।
जे भिक्खू चयई[2] निच्चं से न अच्छइ मण्डले ॥ ४ ॥
दिव्वे य जे उवसग्गे तहा तेरिच्छमाणुसे ।
जे भिक्खू सहई[3] जयई[4] से न अच्छइ मण्डले ॥ ५ ॥
विगहाकसायसन्नाणं झाणाणं च दुयं[5] तहा ।
जे भिक्खू वज्जई निच्चं से न अच्छइ मण्डले ॥ ६ ॥
*वएसु इन्दियत्थेसु समिईसु किरियासु य ।
जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥ ७ ॥
लेसासु छसु काएसु छक्के आहारकारणे ।
जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥ ८ ॥
पिण्डोग्गहपडिमासु भयट्ठाणेसु सत्तसु ।
जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥ ९ ॥
मदेसु बम्भगुत्तीसु भिक्खुधम्मंमि दसविहे ।
जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥ १० ॥
उवासगाणं पडिमासु भिक्खूणं पडिमासु य ।
जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥ ११ ॥

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1 °ए J. 2 चयए J. 3 जयई B1.
4 सम्मं B2, J. 5 वज्जयं J.

किरियासु भूयगामेसु परमाहम्मिएसु य ।
जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥१२॥
गाहासोलसएहिं तहा असंजमम्मि य ।
जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥१३॥
बम्भम्मि नायज्झयणेसु ठाणेसु य समाहिए ।
जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥१४॥
एगवीसाए[1] सबले बावीसाए परीसहे ।
जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥१५॥
तेवीसाइ सूयगडे रूवाहिएसु सुरेसु अ ।
जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥१६॥
[2]पणुवीसभावणासु[3] उद्देसेसु दसाइणं ।
जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥१७॥
अणगारगुणेहिं च पगप्पम्मि तहेव य ।
जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥१८॥
पावसुयपसंगेसु मोहठाणेसु चेव य ।
जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥१९॥
सिद्धाइगुणजोगेसु तेत्तीसासायणासु य ।
जे भिक्खू जयई निच्चं से न अच्छइ मण्डले ॥२०॥
इइ[4] एएसु ठाणेसु जे भिक्खू जयई सया ।
खिप्पं सो सव्वसंसारा विप्पमुच्चइ पण्डिओ ॥२१॥

॥ त्ति बेमि ॥

॥ चरणविही समत्ता ॥

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[1] इक्क॰ B[1]. [2] पण॰ B[1,2], J. [3] ॰णाहिं B[1,2], ॰णेहिं J. [4] इय J.

॥ पमायट्ठाणं द्वात्रिंशम् अध्ययनम् ॥

अच्चन्तकालस्स समूलगस्स
सव्वस्स दुक्खस्स उ जो पमोक्खो[1]।
तं भासओ मे पडिपुण्णचित्ता
सुणेह एगन्तहियं हियत्थं ॥१॥

नाणस्स सव्वस्स[2] पगासणाए
अन्नाणमोहस्स विवज्जणाए।
रागस्स दोसस्स य संखएणं
एगन्तसोक्खं समुवेइ मोक्खं ॥२॥

*तस्सेस मग्गो गुरुविद्धसेवा
विवज्जणा बालजणस्स दूरा।
सज्झायएगन्तनिसेवणा य
सुत्तत्थसंचिन्तणया धिई य ॥३॥

*आहारमिच्छे मियमेसणिज्जं
सहायमिच्छे निउणत्थबुद्धिं।
निकेयमिच्छेज्ज विवेगजोग्गं[3]
समाहिकामे समणे तवस्सी ॥४॥

*न य[4] लभेज्जा निउणं सहायं
गुणाहियं वा गुणओ समं वा।

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[1] उ मोक्खो B[1.2]. [2] सव्व° al. [3] विविक्कजोगं B[1].
[4] वा B[1.2], J.

एक्को[1] वि पावाइ विवज्जयन्तो
विहरेज्ज कामेसु असज्जमाणो ॥५॥
जहा य अण्डप्पभवा बलागा
अण्डं बलागप्पभवं जहा य।
एमेव मोहाययणं खु तण्हा
मोहं च तण्हाययणं वयन्ति ॥६॥
रागो य दोसो वि य कम्मबीयं
कम्मं च मोहप्पभवं वयन्ति।
कम्मं च जाइमरणस्स मूलं
दुक्खं च जाईमरणं वयन्ति ॥७॥
*दुक्खं हयं जस्स न होइ मोहो
मोहो हओ जस्स न होइ तण्हा।
तण्हा हया जस्स न होइ लोहो
लोहो हओ जस्स न किंचणाइं ॥८॥
*रागं च दोसं च तहेव मोहं
उद्धत्तुकामेण समूलजालं।
जे जे उवाया पडिवज्जियव्वा
ते कित्तइस्सामि अहाणुपुव्विं ॥९॥
*रसा पगामं न निसेवियव्वा[2]
पायं रसा दित्तिकरा नराणं।
दित्तं च कामा समभिद्दवन्ति
दुमं जहा साउफलं व पक्खी ॥१०॥

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[1] एगो B[1,2], J. [2] ज्ज सेवि॰ B[1].

*जहा दवग्गी पउरिन्धणे वणे
समारुओ नोवसमं उवेइ।
एविन्दियग्गी[1] वि पगामभोइणो
न बम्भयारिस्स हियाय कस्सई ॥११॥

*विवित्तसेज्जासणजन्तियाणं
ओमासणाणं[2] दमिइन्दियाणं।
न रागसत्तू धरिसेइ चित्तं
पराइओ वाहिरिवोसहेहिं ॥१२॥

जहा बिरालावसहस्स मूले
न मूसगाणं वसही पसत्था।
एमेव इत्थीनिलयस्स मज्झे
न बम्भयारिस्स खमो निवासो ॥१३॥

न रूवलावण्णविलासहासं
न जंपियं इंगियपेहियं वा
इत्थीण चित्तंसि निवेसइत्ता
दट्ठुं ववस्से समणे तवस्सी ॥१४॥

अदंसणं चेव अपत्थणं च
अचिन्तणं चेव अकित्तणं च।
इत्थीजणस्सारियझाणजुग्गं
हियं सया बम्भवए[3] रयाणं ॥१५॥

कामं तु देवीहि विभूसियाहिं
न चाइया खोभइउं तिगुत्ता।

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[1] एविंदि॰ A. [2] ॰णाए य B[1.2]. [3] ॰वेरे A, J.

तहा वि एगन्तहियं ति नच्चा
विवित्तवासो मुणिणं पसत्थो ॥१६॥
मोक्खाभिकंखिस्स[1] उ माणवस्स
संसारभीरुस्स ठियस्स धम्मे ।
नेयारिसं दुत्तरमत्थि लोए
जहित्थिओ बालमणोहराओ ॥१७॥
एए य संगे समइक्कमित्ता
सुदुत्तरा[2] चेव भवन्ति सेसा ।
जहा महासागरमुत्तरित्ता
नई भवे अवि गंगासमाणा ॥१८॥
कामाणुगिद्धिप्पभवं खु दुक्खं
सव्वस्स लोगस्स सदेवगस्स ।
जं काइयं माणसियं च किंचि
तस्सन्तगं गच्छइ वीयरागो ॥१९॥
*जहा य किंपागफला मणोरमा
रसेण वण्णेण य भुज्जमाणा ।
ते खुड्डए जीविय पच्चमाणा
एओवमा कामगुणा विवागे ॥२०॥
जे इन्दियाणं विसया मणुन्ना
न तेसु भावं निसिरे कयाइ ।
न यामणुन्नेसु मणं पि[3] कुज्जा
समाहिकामे समणे तवस्सी ॥२१॥

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[1] °कंखस्स B[1.2], J. [2] सुरु° J. [3] न B[1.2], J.

*चक्खुस्स रूवं गहणं वयन्ति
तं रागहेउं तु[1] मणुन्नमाहु ।
तं दोसहेउं अमणुन्नमाहु
समो य जो तेसु स वीयरागो ॥२२॥

रूवस्स चक्खुं गहणं वयन्ति
चक्खुस्स रूवं गहणं वयन्ति ।
रागस्स हेउं समणुन्नमाहु
दोसस्स हेउं अमणुन्नमाहु ॥२३॥

रूवेसु जो गेहिमुवेइ[2] तिव्वं
अकालियं पावइ से विणासं ।
रागाउरे से जह वा पयंगे
आलोयलोले समुवेइ मच्चुं ॥२४॥

जे यावि दोसं समुवेइ तिव्वं
तंसि क्खणे से उ उवेइ दुक्खं ।
दुद्दन्तदोसेण सएण जन्तू
न किंचि रूवं अवरज्झई से ॥२५॥

एगन्तरत्ते रुइरंसि रूवे
अतालिसे से कुणई पओसं ।
दुक्खस्स संपीलमुवेइ बाले
न लिप्पई तेण मुणी विरागो ॥२६॥

*रूवाणुगासाणुगए[3] य जीवे
चराचरे हिंसइ णेगरूवे ।

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[1] स° A. [2] गिद्धिम B[1.2], J. [3] रूवाणुवाया° A.

चित्तेहि ते परितावेइ बाले
    पीलेइ अत्तट्ठगुरू किलिट्ठे ॥२७॥
रूवाणुवाएण[1] परिग्गहेण
    उप्पायणे रक्खणसन्निओगे।
वए विओगे य कहं सुहं से
    संभोगकाले य अतित्तलाभे ॥२८॥
रूवे अतित्ते य परिग्गहंमि[2]
    सत्तोवसत्तो न उवेइ तुट्ठिं।
अतुट्ठिदोसेण दुही परस्स
    लोभाविले आययई[3] अदत्तं ॥२९॥
तण्हाभिभूयस्स अदत्तहारिणो
    रूवे अतित्तस्स परिग्गहे य।
मायामुसं वड्ढइ लोभदोसा
    तत्थावि दुक्खा न विमुच्चई[4] से ॥३०॥
मोसस्स पच्छा य पुरत्थओ य
    पओगकाले य दुही दुरन्ते।
एवं अदत्ताणि समाययन्तो
    रूवे अतित्तो दुहिओ अणिस्सो ॥३१॥
रूवाणुरत्तस्स नरस्स एवं
    कत्तो सुहं होज्ज कयाइ किंचि।
तत्थोवभोगे वि किलेसदुक्खं
    निव्वत्तई जस्स कएण दुक्खं ॥३२॥

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[1] °वाए य A. [2] °हे य J. [3] आयई A. [4] °वत्तई A.

एमेव रूवम्मि गओ पओसं
उवेइ दुक्खोहपरंपराओ ।
पदुट्ठचित्तो य चिणाइ कम्मं
जं से पुणो होइ दुहं विवागे ॥३३॥
रूवे विरत्तो मणुओ विसोगो
एएण दुक्खोहपरंपरेण ।
न लिप्पए भवमज्झे वि सन्तो
जलेण वा पोक्खरिणीपलासं ॥३४॥
*सोयस्स सद्दं गहणं वयन्ति
तं रागहेउं तु मणुन्नमाहु ।
तं दोसहेउं अमणुन्नमाहु
समो य जो तेसु स वीयरागो ॥३५॥
सद्दस्स सोयं गहणं वयन्ति
सोयस्स सद्दं गहणं वयन्ति ।
रागस्स हेउं समणुन्नमाहु
दोसस्स हेउं अमणुन्नमाहु ॥३६॥
सद्देसु[1] जो गेहिमुवेइ तिव्वं
अकालियं पावइ से विणासं ।
रागाउरे हरिणमिगे व मुद्धे
सद्दे अतित्ते समुवेइ मच्चुं ॥३७॥
जे यावि दोसं समुवेइ तिव्वं
तंसि क्खणे से उ उवेइ दुक्खं ।

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[1] सद्दस्स A.

दुट्ठत्तदोसेण सएण जन्तू
　　न किंचि सद्दं अवरुज्झई से ॥३८॥
एगन्तरत्ते रुइरंसि सद्दे
　　अतालिसे से कुणई पओसं ।
दुक्खस्स संपीलमुवेइ बाले
　　न लिप्पई तेण मुणी विरागो ॥३९॥
सद्दाणुगासाणुगए य जीवे
　　चराचरे हिंसइ ऽणेगरूवे ।
चित्तेहि ते परितावेइ बाले
　　पीलेइ अत्तट्ठगुरू किलिट्ठे ॥४०॥
सद्दाणुवाएण परिग्गहेण
　　उप्पायणे रक्खणसन्निओगे ।
वए विओगे य कहं सुहं से
　　संभोगकाले य अतित्तलाभे ॥४१॥
सद्दे अतित्ते य परिग्गहंमि[1]
　　सत्तोवसत्तो न उवेइ तुट्ठिं ।
अतुट्ठिदोसेण दुही परस्स
　　लोभाविले आययई[2] अदत्तं ॥४२॥
तण्हाभिभूयस्स अदत्तहारिणो
　　सद्दे अतित्तस्स परिग्गहे य ।
मायामुसं वड्ढइ लोभदोसा
　　तत्थावि दुक्खा न विमुच्चई से ॥४३॥

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[1] °हे य J.　　[2] आयई A.

मोसस्स पच्छा य पुरत्थञो य
　　पञ्जोगकाले य दुही दुरन्ते ।
एवं ञदत्ताणि समाययन्तो
　　सद्दे ञतित्तो दुहिञो ञणिस्सो ॥४४॥
सद्दाणुरत्तस्स नरस्स एवं
　　कत्तो सुहं होज्ज कयाइ किंचि ।
तत्थोवभोगे वि किलेसदुक्खं
　　निव्वत्तई जस्स कएण दुक्खं ॥४५॥
एमेव सद्दम्मि गञो पञोसं
　　उवेइ दुक्खोहपरंपराञो ।
पदुट्ठचित्तो य चिणाइ कम्मं
　　जं से पुणो होइ दुहं विवागे ॥४६॥
सद्दे विरत्तो मणुञो विसोगो
　　एएण दुक्खोहपरंपरेण ।
न लिप्पए भवमज्झे वि सन्तो
　　जलेण वा पोक्खरिणीपलासं ॥४७॥
*घाणस्स गन्धं गहणं वयन्ति
　　तं रागहेउं तु मणुन्नमाहु ।
तं दोसहेउं ञमणुन्नमाहु
　　समो य जो तेसु स वीयरागो ॥४८॥
गन्धस्स घाणं गहणं वयन्ति
　　घाणस्स गन्धं गहणं वयन्ति ।

रागस्स हेउं समणुन्नमाहु
दोसस्स हेउं अमणुन्नमाहु ॥४९॥

*गन्धेसु जो गेहिमुवेइ तिव्वं
अकालियं पावइ से विणासं।
रागाउरे ओसहगन्धगिद्धे
सप्पे बिलाओ विव निक्खमन्ते ॥५०॥

जे यावि दोसं समुवेइ तिव्वं
तंसि क्खणे से उ उवेइ दुक्खं।
दुद्दन्तदोसेण सएण जन्तू
न किंचि गन्धं अवरुज्झई से ॥५१॥

एगन्तरत्ते रुइरंसि गन्धे
अतालिसे से कुणई पओसं।
दुक्खस्स संपीलमुवेइ बाले
न लिप्पई तेण मुणी विरागो ॥५२॥

गन्धाणुगासाणुगए य जीवे
चराचरे हिंसइ ऽणेगरूवे।
चित्तेहि ते परितावेइ बाले
पीलेइ अत्तट्ठगुरू किलिट्ठे ॥५३॥

*गन्धाणुवाएण परिग्गहेण
उप्पायणे रक्खणसन्निओगे।
वए विओगे य कहं सुहं से
संभोगकाले य अतित्तलाभे ॥५४॥

गन्धे अतित्ते य परिग्गहंमि[1]
सत्तोवसत्तो न उवेइ तुट्ठिं ।
अतुट्ठिदोसेण दुही परस्स
लोभाविले आययई[2] अदत्तं ॥५५॥
तण्हाभिभूयस्स अदत्तहारिणो
गन्धे अतित्तस्स परिग्गहे य ।
मायामुसं वड्ढइ लोभदोसा
तत्थावि दुक्खा न विमुच्चई से ॥५६॥
मोसस्स पच्छा य पुरत्थओ य
पओगकाले य दुही दुरन्ते ।
एवं अदत्ताणि समाययन्तो
गन्धे अतित्तो दुहिओ अणिस्सो ॥५७॥
गन्धाणुरत्तस्स नरस्स एवं
कत्तो सुहं होज्ज कयाइ किंचि ।
तत्थोवभोगे वि किलेसदुक्खं
निव्वत्तई जस्स कएण दुक्खं ॥५८॥
एमेव गन्धम्मि गओ पओसं
उवेइ दुक्खोहपरंपराओ ।
पदुट्ठचित्तो य चिणाइ कम्मं
जं से पुणो होइ दुहं विवागे ॥५९॥
गन्धे विरत्तो मणुओ विसोगो
एएण दुक्खोहपरंपरेण ।

[1] °हे य J. [2] आयई A.

न लिप्पई भवमज्झे वि सन्तो ।
जलेण वा पोक्खरिणीपलासं ॥ ६०॥

*जिब्भाए[1] रसं गहणं वयन्ति
तं रागहेउं तु मणुन्नमाहु ।
तं दोसहेउं अमणुन्नमाहु
समो य जो तेसु स वीयरागो ॥ ६१॥

रसस्स जिब्भं[2] गहणं वयन्ति
जिब्भाए[2] रसं गहणं वयन्ति ।
रागस्स हेउं समणुन्नमाहु
दोसस्स हेउं अमणुन्नमाहु ॥ ६२॥

रसेसु जो गेहिमुवेइ तिव्वं
अकालियं पावइ से विणासं ।
रागाउरे वडिसविभिन्नकाए
मच्छे जहा आमिसभोगगिद्धे ॥ ६३॥

जे यावि दोसं समुवेइ तिव्वं
तंसि क्खणे से उ उवेइ दुक्खं ।
दुद्दन्तदोसेण सएण जन्तू
न किंचि रसं अवरज्झई से ॥ ६४॥

एगन्तरत्ते रुइरंसि रसे
अतालिसे से कुणई पओसं ।
दुक्खस्स संपीलमुवेइ बाले
न लिप्पई तेण मुणी विरागो ॥ ६५॥

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[1] जीहाए B[1,2], J. [2] जीहं, जीहाए B[1,2], J

रसाणुगासाणुगए य जीवे
चराचरे हिंसइ ऽणेगरूवे ।
चित्तेहि ते परितावेइ बाले
पीलेइ अत्तट्ठगुरू किलिट्ठे ॥ ६६ ॥
रसाणुवाएण परिग्गहेण
उप्पायणे रक्खणसन्निओगे ।
वए विओगे य कहं सुहं से
संभोगकाले य अतित्तलाभे ॥ ६७ ॥
रसे अतित्ते य परिग्गहंमि[1]
सत्तोवसत्तो न उवेइ तुट्ठिं ।
अतुट्ठिदोसेण दुही परस्स
लोभाविले आययई[2] अदत्तं ॥ ६८ ॥
तण्हाभिभूयस्स अदत्तहारिणो
रसे अतित्तस्स परिग्गहे य ।
मायामुसं वड्डइ लोभदोसा
तत्थावि दुक्खा न विमुच्चई से ॥ ६९ ॥
मोसस्स पच्छा य पुरत्थओ य
पओगकाले य दुही दुरन्ते ।
एवं अदत्ताणि समाययन्तो
रसे अतित्तो दुहिओ अणिस्सो ॥ ७० ॥
रसाणुरत्तस्स नरस्स एवं
कत्तो सुहं होज्ज कयाइ किंचि ।

[1] °हे य J. [2] °आयई A.

तप्पोवभोगे वि किलेसदुक्ख
निव्वत्तई जस्स कएण दुक्खं ॥७१॥
एमेव रसम्मि गओ पओसं
उवेइ दुक्खोहपरंपराओ ।
पदुट्ठचित्तो य चिणाइ कम्मं
जं से पुणो होइ दुहं विवागे ॥७२॥
रसे विरत्तो मणुओ विसोगो
एएण दुक्खोहपरंपरेण ।
न लिप्पई भवमज्झे वि सन्तो
जलेण वा पोक्खरिणीपलासं ॥७३॥
*कायस्स फासं गहणं वयन्ति
तं रागहेउं तु मणुन्नमाहु ।
तं दोसहेउं अमणुन्नमाहु
समो य जो तेसु स वीयरागो ॥७४॥
फासस्स कायं गहणं वयन्ति
कायस्स फासं गहणं वयन्ति ।
रागस्स हेउं समणुन्नमाहु
दोसस्स हेउं अमणुन्नमाहु ॥७५॥
फासेसु जो गेहिमुवेइ तिव्वं
अकालियं पावइ से विणासं ।
रागाउरे सीयजलावसन्ने
गाहग्गहीए महिसे विवन्ने[1] ॥७६॥

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[1] वरन्ने A.

जे यावि दोसं समुवेइ तिव्वं
तंसि क्खणे से उ उवेइ दुक्खं ।
दुद्दन्तदोसेण सएण जन्तू
न किंचि फासं अवरुज्झई से ॥७७॥
एगन्तरत्ते रुइरंसि फासे
अतालिसे से कुणई पओसं ।
दुक्खस्स संपीलमुवेइ बाले
न लिप्पई तेण मुणी विरागो ॥७८॥
फासाणुगासाणुगए य जीवे
चराचरे हिंसइ ऽणेगरूवे ।
चित्तेहि ते परितावेइ बाले
पीलेइ अत्तट्ठगुरू किलिट्ठे ॥७९॥
फासाणुवाएण परिग्गहेण
उप्पायणे रक्खणसन्निओगे ।
वए विओगे य कहं सुहं से
संभोगकाले य अतित्तलाभे ॥८०॥
फासे अतित्ते य परिग्गहंमि[1]
सत्तोवसत्तो न उवेइ तुट्ठिं ।
अतुट्ठिदोसेण दुही परस्स
लोभाविले आययई[2] अदत्तं ॥८१॥
तण्हाभिभूयस्स अदत्तहारिणो
फासे अतित्तस्स परिग्गहे य ।

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[1] °हे य J. [2] आयई A.

मायामुसं वड्ढइ लोभदोसा
तत्थावि दुक्खा न विमुच्चई से ॥८२॥
मोसस्स पच्छा य पुरत्थओ य
पओगकाले य दुही दुरन्ते ।
एवं अदत्ताणि समाययन्तो
फासे अतित्तो दुहिओ अणिस्सो ॥८३॥
फासाणुरत्तस्स नरस्स एवं
कत्तो सुहं होज्ज कयाइ किंचि ।
तत्थोवभोगे वि किलेसदुक्खं
निव्वत्तई जस्स कएण दुक्खं ॥८४॥
एमेव फासम्मि गओ पओसं
उवेइ दुक्खोहपरंपराओ ।
पदुट्ठचित्तो य चिणाइ कम्मं
जं से पुणो होइ दुहं विवागे ॥८५॥
फासे विरत्तो मणुओ विसोगो
एएण दुक्खोहपरंपरेण ।
न लिप्पई भवमज्झे वि सन्तो
जलेण वा पोक्खरिणीपलासं ॥८६॥
*मणस्स भावं गहणं वयन्ति
तं रागहेउं तु मणुन्नमाहु ।
तं दोसहेउं अमणुन्नमाहु
समो य जो तेसु स वीयरागो ॥८७॥

भावस्स मणं गहणं वयन्ति
मणस्स भावं गहणं वयन्ति ।
रागस्स हेउं समणुन्नमाहु
दोसस्स हेउं अमणुन्नमाहु ॥८८॥
भावेसु जो गेहिमुवेइ तिव्वं
अकालियं पावइ से विणासं ।
रागाउरे कामगुणेसु गिद्धे
करेणुमग्गावहिए गजे वा[1] ॥८९॥
जे यावि दोसं समुवेइ तिव्वं
तंसि क्खणे से उ उवेइ दुक्खं ।
दुद्दन्तदोसेण सएण जन्तू
न किंचि भावं अवरुज्झई से ॥९०॥
एगन्तरत्ते रुइरंसि भावे
अतालिसे से कुणई पओसं ।
दुक्खस्स संपीलमुवेइ बाले
न लिप्पई तेण मुणी विरागो ॥९१॥
भावाणुगासाणुगए य जीवे
चराचरे हिंसइ ऽणेगरूवे ।
चित्तेहि ते परितावेइ बाले
पीलेइ अत्तट्ठगुरू किलिट्ठे ॥९२॥
भावाणुवाएण परिग्गहेण
उप्पायणे रक्खणसन्निओगे ।

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[1] व नागे B[1.2], J

वए विओगे य कहं सुहं से
    संभोगकाले य अतित्तलाभे ॥९३॥
भावे अतित्ते य परिग्गहंमि[1]
    सत्तोवसत्तो न उवेइ तुट्ठिं ।
अतुट्ठिदोसेण दुही परस्स
    लोभाविले आययई[2] अदत्तं ॥९४॥
तण्हाभिभूयस्स अदत्तहारिणो
    भावे अतित्तस्स परिग्गहे य ।
मायामुसं वड्ढइ लोभदोसा
    तत्थावि दुक्खा न विमुच्चई से ॥९५॥
मोसस्स पच्छा य पुरत्थओ य
    पओगकाले य दुही दुरन्ते ।
एवं अदत्ताणि समाययन्तो
    भावे अतित्तो दुहिओ अणिस्सो ॥९६॥
भावाणुरत्तस्स नरस्स एवं
    कत्तो सुहं होज्ज कयाइ किंचि ।
तत्थोवभोगे वि किलेसदुक्खं
    निव्वत्तई जस्स कएण दुक्खं ॥९७॥
एमेव भावम्मि गओ पओसं
    उवेइ दुक्खोहपरंपराओ ।
पदुट्ठचित्तो य चिणाइ कम्मं
    जं से पुणो होइ दुहं विवागे ॥९८॥

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[1] °हे य J. [2] आयई A.

भावे विरत्तो मणुत्रो विसोगो
एएण दुक्खोहपरंपरेण ।
न लिप्पई भवमज्झे वि सन्तो
जलेण वा पोक्खरिणीपलासं ॥९९॥
एविन्दियत्था य मणस्स अत्था
दुक्खस्स हेउं[1] मणुयस्स रागिणो ।
ते चेव थोवं[2] पि कयाइ दुक्खं
न वीयरागस्स करेन्ति किंचि ॥१००॥
न कामभोगा समयं उवेन्ति
न यावि भोगा विगइं उवेन्ति ।
जे तप्पओसी य परिग्गही य
सो तेसु मोहा विगइं उवेइ ॥१०१॥
कोहं च माणं च तहेव मायं
लोहं दुगुञ्छं अरइं रइं च ।
हासं भयं सोगपुमित्थिवेयं
नपुंसवेयं विविहे[3] य भावे ॥१०२॥
आवज्जई एवमणेगरूवे
एवंविहे कामगुणेसु सत्तो ।
अन्ने य एयप्पभवे विसेसे
कारुण्णदीणे हिरिमे[4] वइस्से ॥१०३॥
कप्पं न इच्छिज्ज सहायलिच्छू
पच्छाणुतावे न तवप्पभावं ।

[1] हेउ $B^{1.2}$, J. [2] थेवं B^1. [3] तिविहे A. [4] ह्रि° $B^{1.2}$, J.

एवं वियारे अमियप्पयारे
आवज्जई इन्दियचोरवस्से ॥१०४॥
*तओ से जायन्ति पओयणाइं
निमज्जिउं मोहमहण्णवम्मि ।
सुहेसिणो दुक्खविणोयणट्ठा[1]
तप्पच्चयं उज्जमए य रागी ॥१०५॥
विरज्जमाणस्स य इन्दियत्था
सद्दाइया तावइयप्पगारा ।
न तस्स सव्वे वि मणुन्नयं वा
निव्वत्तयन्ती अमणुन्नयं वा ॥१०६॥
एवं ससंकप्पविकप्पणासुं
संजायई समयमुवट्ठियस्स ।
अत्थे असंकप्पयओ[2] तओ से
पहीयए कामगुणेसु तण्हा ॥१०७॥
स वीयरागो कयसव्वकिच्चो
खवेइ नाणावरणं खणेणं ।
तहेव जं दंसणमावरेइ[3]
जं चन्तरायं पकरेइ कम्मं ॥१०८॥
सव्वं तओ जाणइ पासए य
अमोहणे होइ निरन्तराए ।
अणासवे झाणसमाहिजुत्ते
आउक्खए मोक्खमुवेइ सुद्धे ॥१०९॥

[1] विणोय॰ B[1.2]. [2] य सं॰ A. [3] दरिसणं B[1.2].

सो तस्स सव्वस्स दुहस्स मुक्को
जं बाहई सययं जन्तुमेयं ।
दीहामयं विप्पमुक्को पसत्थो
तो होइ अच्चन्तसुही कयत्थो ॥११०॥
*अणाइकालप्पभवस्स एसो
सव्वस्स दुक्खस्स पमोक्खमग्गो ।
वियाहिओ जं समुविच्च सत्ता
कमेण अच्चन्तसुही भवन्ति ॥१११॥
॥ पमायट्ठानं समत्तं ॥

॥ कम्मप्पयडी त्रयस्त्रिंशम् अध्ययनम् ॥

*अट्ठ कम्माइं वोच्छामि आणुपुव्विं जहाकमं[1] ।
जेहिं बद्धो अयं जीवो संसारे परिवट्टई[2] ॥१॥
नाणस्सावरणिज्जं दंसणावरणं तहा ।
वेयणिज्जं तहा मोहं आउकम्मं तहेव य ॥२॥
नामकम्मं च गोयं[3] च अन्तरायं तहेव य ।
एवमेयाइ कम्माइं अट्ठेव उ समासओ ॥३॥
नाणावरणं पंचविहं सुयं आभिणिबोहियं ।
ओहिनाणं च तइयं मणनाणं च केवलं ॥४॥
निद्दा तहेव पयला निद्दानिद्दा पयलपयला य ।
तत्तो य थीणगिद्धी उ पंचमा होइ नायव्वा ॥५॥

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[1] जहक्कमं B[1.2]. [2] °वट्टए A. [3] गोत्तं J.

चक्खुमचक्खूओहिस्स दंसणे केवले य आवरणे ।
एवं तु नवविगप्पं नायव्वं दंसणावरणं ॥६॥
वेयणीयं पि य दुविहं सायमसायं च आहियं ।
सायस्स उ[1] बहू भेया एमेव असायस्स वि ॥७॥
मोहणिज्जं पि दुविहं दंसणे चरणे तहा ।
दंसणे तिविहं वुत्तं चरणे दुविहं भवे ॥८॥
*सम्मत्तं चेव मिच्छत्तं सम्मामिच्छत्तमेव य ।
एयाओ तिन्नि पयडीओ मोहणिज्जस्स दंसणे ॥९॥
चरित्तमोहणं कम्मं दुविहं तं वियाहियं ।
कसायमोहणिज्जं[2] तु नोकसायं[3] तहेव य ॥१०॥
सोलसविहभेएणं कम्मं तु कसायजं ।
सत्तविहं नवविहं वा कम्मं च[4] नोकसायजं ॥११॥
*नेरइयतिरिक्खाउं मणुस्साउं तहेव य ।
देवाउयं चउत्थं तु आउं कम्मं चउव्विहं ॥१२॥
*नामं कम्मं तु[5] दुविहं सुहमसुहं च आहियं ।
सुभस्स उ बहू भेया एमेव असुहस्स वि ॥१३॥
*गोयं कम्मं दुविहं उच्चं नीयं च आहियं ।
उच्चं अट्ठविहं होइ एवं नीयं पि आहियं ॥१४॥
दाणे लाभे य भोगे य उवभोगे वीरिए तहा ।
पंचविहमन्तरायं समासेण वियाहियं ॥१५॥
एयाओ मूलपयडीओ उत्तराओ य आहिया ।
पएसग्गं खेत्तकाले य भावं च उत्तरं सुण ॥१६॥

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[1] J. om. [2] क° वेयणिज्ज A. [3] चक° J. [4] J. om. [5] J. om.

*सव्वेसिं चेव कम्माणं पएसग्गमणन्तगं ।
गण्ठियसत्ताईयं अन्तो सिद्धाण आहियं ॥१७॥
सव्वजीवाण कम्मं तु संगहे छद्दिसागयं ।
सव्वेसु वि पएसेसु सव्वं सव्वेण बद्धगं ॥१८॥
*उदहीसरिसनामाण तीसई कोडिकोडीओ ।
उक्कोसिया ठिई होइ अन्तोमुहुत्तं जहन्निया ॥१९॥
*आवरणिज्जाण दुण्हं पि वेयणिज्जे तहेव य ।
अन्तराए य कम्मम्मि ठिई एसा वियाहिया ॥२०॥
*उदहीसरिसनामाण सत्तरिं कोडिकोडीओ ।
मोहनिज्जस्स उक्कोसा अन्तोमुहुत्तं जहन्निया ॥२१॥
*तेत्तीस सागरोवमा उक्कोसेण वियाहिया ।
ठिई उ आउकम्मस्स अन्तोमुहुत्तं जहन्निया ॥२२॥
उदहीसरिसनामाण वीसई कोडिकोडीओ ।
नामगोत्ताणं उक्कोसा अट्ठ मुहुत्ता जहन्निया ॥२३॥
सिद्धाणणन्तभागो य अणुभागा हवन्ति उ ।
सव्वेसु वि पएसग्गं सव्वजीवे अइच्छियं[1] ॥२४॥
तम्हा एएसि कम्माणं अणुभागा वियाणिया ।
एएसि संवरे चेव खवणे य जए बुहो[2] ॥२५॥

॥ त्ति बेमि ॥

॥ कम्मप्पयडी समत्ता ॥

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[1] °इच्छियं B[1.2], J.   [2] बुहे A.

॥ लेसज्झयणं चतुस्त्रिंशम् अध्ययनम् ॥

लेसज्झयणं पवक्खामि आणुपुव्विं जहक्कमं ।
छण्हं पि कम्मलेसाणं अणुभावे सुणेह मे ॥१॥
नामाइं वण्णरसगन्धफासपरिणामलक्खणं ।
ठाणं ठिइं[1] गइं[2] चाउं लेसाणं तु सुणेह मे ॥२॥
किण्हा नीला य काऊ य तेऊ पम्हा तहेव य ।
सुक्कलेसा य छट्ठा य नामाइं तु जहक्कमं ॥३॥
जीमूयनिद्धसंकासा गवलरिट्ठगसन्निभा ।
खंजणनयणनिभा[3] किण्हलेसा उ वण्णओ ॥४॥
नीलासोगसंकासा चासपिच्छसमप्पभा[4] ।
वेरुलियनिद्धसंकासा नीललेसा उ वण्णओ ॥५॥
*अयसीपुप्फसंकासा कोइलच्छदसन्निभा[5] ।
पारेवयगीवनिभा काऊलेसा उ वण्णओ ॥६॥
*हिंगुलधाउसंकासा[6] तरुणाइच्चसन्निभा ।
सुयतुण्डपईवनिभा तेऊलेसा उ वण्णओ ॥७॥
हरियालभेयसंकासा हलिद्दाभेयसमप्पभा[7] ।
सणासणकुसुमनिभा पम्हलेसा उ वण्णओ ॥८॥
*संखंककुन्दसंकासा खीरपूरसमप्पभा[8] ।
रययहारसंकासा सुक्कलेसा उ वण्णओ ॥९॥

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[1] ठियं B^1, ठिई B^2, J. [2] गई $B^{1.2}$ J. [3] खंजंजण॰ A.
[4] वास॰ $B^{1.2}$. [5] कोइलच्छवि॰ A. [6] हिंगुलुय॰ B^1.
[7] ॰सन्निभा $B^{1.2}$. [8] खीरधार॰ B^1.

जह कडुयतुम्बगरसो निम्बरसो कडुयरोहिणिरसो वा।
एत्तो वि अणन्तगुणो रसो य किण्हाए नायव्वो ॥१०॥
जह तिगडुयस्स य रसो तिक्खो जह हत्थिपिप्पलीए वा।
एत्तो वि अणन्तगुणो रसो उ नीलाए नायव्वो ॥११॥
*जह तरुणअम्बगरसो तुवरकविट्ठस्स वावि जारिसओ।
एत्तो वि अणन्तगुणो रसो उ काऊए नायव्वो ॥१२॥
जह परिणियम्बगरसो पक्ककविट्ठस्स वावि जारिसओ।
एत्तो वि अणन्तगुणो रसो उ तेऊए नायव्वो ॥१३॥
वरवारुणीए व रसो विविहाण व आसवाण जारिसओ।
महुमेरयस्स व रसो एत्तो पम्हाए परएणं ॥१४॥
खज्जूरमुद्दियरसो खीररसो खण्डसक्कररसो[1] वा।
एत्तो वि अणन्तगुणो रसो उ सुक्काए नायव्वो ॥१५॥
जह गोमडस्स गन्धो सुणगमडस्स व जहा अहिमडस्स।
एत्तो वि अणन्तगुणो लेसाणं अप्पसत्थाणं ॥१६॥
जह सुरहिकुसुमगन्धो गन्धवासाण पिस्समाणाणं।
एत्तो वि अणन्तगुणो पसत्थलेसाण तिण्हं पि ॥१७॥
जह करगयस्स फासो गोजिब्भाए य सागपत्ताणं।
एत्तो वि अणन्तगुणो लेसाणं अप्पसत्थाणं ॥१८॥
जह बूरस्स[2] व फासो नवणीयस्स व सिरीसकुसुमाणं।
एत्तो वि अणन्तगुणो पसत्थलेसाण तिण्हं पि ॥१९॥
तिविहो व नवविहो वा सत्तावीसइविहेक्कसीओ वा।
दुसओ तेयालो वा लेसाणं होइ परिणामो ॥२०॥

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[1] °कक्कर° J. [2] पू° A.

पंचासवप्पवत्तो तीहिं[1] अगुत्तो छसुं अविरओ य ।
तिव्वारम्भपरिणओ खुद्दो[2] साहसिओ नरो ॥२१॥
निद्धन्धसपरिणामो निस्संसो अजिइन्दिओ ।
एयजोगसमाउत्तो किण्हलेसं तु परिणमे ॥२२॥
*इस्सा[3] अमरिस अतवो अविज्जमाया[4] अहीरिया[5] ।
गेही[6] पओसे य सढे पमत्ते रसलोलुए ॥२३॥
सायगवेसए य आरम्भाओ अविरओ खुद्दो साहस्सिओ नरो ।
एयजोगसमाउत्तो नीललेसं तु परिणमे ॥२४॥
वंके वंकसमायारे नियडिल्ले अणुज्जुए ।
पलिउंचगओवहिए मिच्छदिट्ठी अणारिए ॥२५॥
उप्फासगदुट्ठवाई[7] य तेणे यावि य मच्छरी ।
एयजोगसमाउत्तो काउलेसं तु परिणमे ॥२६॥
नीयावत्ती अचवले अमाई अकुऊहले ।
विणीयविणए दन्ते जोगवं उवहाणवं ॥२७॥
*पियधम्मे दढधम्मे वज्जभीरू हिएसए ।
एयजोगसमाउत्तो तेऊलेसं तु परिणमे ॥२८॥
पयणुकोहमाणे य मायालोभे य पयणुए ।
पसन्तचित्ते दन्तप्पा जोगवं उवहाणवं ॥२९॥
तहा पयणुवाई य उवसन्ते जिइन्दिए ।
एयजोगसमाउत्तो पम्हलेसं तु परिणमे ॥३०॥

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[1] ति° J. [2] खु° B[1]. [3] ईसा B[2], J. [4] °या om. B[1].
[5] °यत्ता B[1]. [6] गिद्धी B[2], J. [7] उप्फालग° A, B[1.2].

अट्टरुद्दाणि वज्जित्ता धम्मसुक्काणि[1] झायए[2] ।
पसन्तचित्ते दन्तप्पा समिए गुत्ते य गुत्तिसु ॥३१॥
*सरागे वीयरागे वा उवसन्ते जिइन्दिए ।
एयजोगसमाउत्तो सुक्कलेसं तु परिणमे ॥३२॥
*असंखिज्जाणोसप्पिणीण उस्सप्पिणीण जे समया ।
संखाईया लोगा लेसाण हवन्ति ठाणाइं ॥३३॥
मुहुत्तद्धं तु जहन्ना तेत्तीसा सागरा मुहुत्तहिया ।
उक्कोसा होइ ठिई नायव्वा किण्हलेसाए ॥३४॥
मुहुत्तद्धं तु जहन्ना दस उदही पलियमसंखभागमब्भहिया ।
उक्कोसा होइ ठिई नायव्वा नीललेसाए ॥३५॥
मुहुत्तद्धं तु जहन्ना तिण्णुदही पलियमसंखभागमब्भहिया ।
उक्कोसा होइ ठिई नायव्वा काउलेसाए ॥३६॥
मुहुत्तद्धं तु जहन्ना दोण्णुदही पलियमसंखभागमब्भहिया ।
उक्कोसा होइ ठिई नायव्वा तेउलेसाए ॥३७॥
मुहुत्तद्धं तु जहन्ना दस होन्ति य सागरा मुहुत्तहिया ।
उक्कोसा होइ ठिई नायव्वा पम्हलेसाए ॥३८॥
मुहुत्तद्धं तु जहन्ना तेत्तीसं सागरा मुहुत्तहिया ।
उक्कोसा होइ ठिई नायव्वा सुक्कलेसाए ॥३९॥
एसा खलु लेसाणं ओहेण ठिई वण्णिया होइ ।
चउसु वि गईसु एत्तो लेसाण ठिइं तु वोच्छामि ॥४०॥
दस वाससहस्साइं काऊए ठिई जहन्निया होइ ।
तिण्णुदही पलिओवम[3] असंखभागं च उक्कोसा ॥४१॥

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[1] °क्काइं J. [2] साहए A. [3] पलियम B[1,2].

तिसुदही पलिओवम[1] संखभागो जहन्नेण नीलठिई ।
दसउदही पलिओवम[1] असंखभागं च उक्कोसा ॥४२॥
दसउदही पलिओवम[1] असंखभागं जहन्निया होइ ।
तेत्तीससागराइं उक्कोसा होइ किण्हाए लेसाए ॥४३॥
एसा नेरइयाणं लेसाण ठिई उ वण्णिया होइ ।
तेण परं वोच्छामि तिरियमणुस्साण देवाणं ॥४४॥
अन्तोमुहुत्तमद्धं लेसाण जहिं[2] जहिं[2] जाउ[2] ।
तिरियाण नराणं वा वज्जित्ता केवलं लेसं ॥४५॥
मुहुत्तद्धं तु जहन्ना उक्कोसा होइ पुव्वकोडीओ ।
नवहि वरिसेहि ऊणा नायव्वा सुक्कलेसाए ॥४६॥
एसा तिरियनराणं लेसाण[3] ठिई उ वण्णिया होइ ।
तेण परं वोच्छामि लेसाण ठिईउ देवाणं ॥४७॥
दस वाससहस्साइं[4] किण्हाए ठिई जहन्निया होइ ।
पलियमसंखिज्ज इमो उक्कोसो होइ किण्हाए ॥४८॥
जा किण्हाए ठिई खलु उक्कोसा सा उ समयमब्भहिया ।
जहन्नेणं नीलाए पलियमसंखं च उक्कोसा ॥४९॥
जा नीलाए ठिई खलु उक्कोसा सा उ समयमब्भहिया ।
जहन्नेणं काऊए पलियमसंखं च उक्कोसा ॥५०॥
तेण परं वोच्छामि तेऊलेसा जहा सुरगाणं ।
भवणवइवाणमन्तरजोइसवेमाणियाणं च ॥५१॥

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[1] पलियम $B^{1,2}$. [2] ठिई जहन्ना उ B^1. [3] °साए J.
[4] °सहस्साणं A.

पलिओवमं जहन्नं उक्कोसा सागराओ दुन्नहिया ।
पलियमसंखेज्जेणं होइ भागेण तेऊए ॥५२॥
दस वाससहस्साइं तेऊए ठिई जहन्निया होइ ।
दुन्नुदही पलिओवम असंखभाग च उक्कोसा ॥५३॥
जा तेऊए ठिई खलु उक्कोसा सा उ समयमब्भहिया ।
जहन्नेणं पम्हाए दस उ मुहुत्ताहियाइ उक्कोसा ॥५४॥
जा पम्हाए ठिई खलु उक्कोसा सा उ समयमब्भहिया ।
जहन्नेणं सुक्काए तेत्तीस मुहुत्तमब्भहिया ॥५५॥
किण्हा नीला काऊ तिन्नि वि एयाओ अहम्मलेसाओ[1] ।
एयाहि तिहि वि जीवो दुग्गइं उववज्जई ॥५६॥
तेऊ पम्हा सुक्का तिन्नि वि एयाओ धम्मलेसाओ ।
एयाहि तिहि वि जीवो सुग्गइं उववज्जई ॥५७॥
*लेसाहिं सव्वाहिं पढमे समयम्मि परिणयाहिं तु ।
न हु कस्सइ उववाओ परे[2] भवे अत्थि जीवस्स ॥५८॥
लेसाहिं सव्वाहिं चरिमे समयम्मि परिणयाहिं तु ।
न हु कस्सइ उववाओ परे[2] भवे होइ जीवस्स ॥५९॥
अन्तमुहुत्तम्मि गए अन्तमुहुत्तम्मि सेसए[3] चेव ।
लेसाहि परिणयाहिं जीवा गच्छन्ति परलोयं ॥६०॥
तम्हा एयासि लेसाणं[4] आणुभावे वियाणिया ।
अप्पसत्थाओ वज्जित्ता पसत्थाओ ऽहिट्ठिए मुणि ॥६१॥
॥ त्ति बेमि ॥

॥ लेसज्झयणं समत्तं ॥

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[1] अहम॰ J. [2] पर॰ B[1.2], J. [3] समए A, J. [4] ओघाण B[1].

॥ अणगारज्झयणं पञ्चविंशम् अध्ययनम् ॥

सुणेह मे एगग्गमणा[1] मग्गं बुद्धेहि[2] देसियं ।
जमायरन्तो भिक्खू दुक्खाणन्तकरे भवे ॥१॥
गिहवासं परिच्चज्ज पवज्जामस्सिए मुणी ।
इमे संगे वियाणिज्जा जेहिं सज्जन्ति माणवा ॥२॥
तहेव हिंसं अलियं चोज्जं अबम्भसेवणं ।
इच्छाकामं च लोभं च संजओ परिवज्जए ॥३॥
मणोहरं चित्तघरं[3] मल्लधूवेण[4] वासियं ।
सकवाडं पण्डुरुल्लोवं[5] मणसा वि न पत्थए ॥४॥
*इन्दियाणि उ भिक्खुस्स तारिसम्मि उवस्सए ।
दुक्कराइं निवारेउं कामरागविवड्ढणे ॥५॥
सुसाणे सुन्नगारे वा रुक्खमूले व इक्कओ[6] ।
पइरिक्के परकडे वा वासं तत्थाभिरोयए ॥६॥
फासुयम्मि अणाबाहे इत्थीहिं अणभिद्दुए ।
तत्थ संकप्पए वासं भिक्खू परमसंजए ॥७॥
न सयं गिहाइं कुव्विज्जा णेव[7] अन्नेहिं कारए ।
गिहकम्मसमारम्भे भूयाणं दिस्सए वहो ॥८॥
तसाणं थावराणं च सुहुमाणं बादराण य ।
तम्हा गिहसमारम्भं संजओ परिवज्जए ॥९॥

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[1] एगमणा B[1]. [2] सव्वं तु B[1]. [3] °हरं B[1,2], J. [4] °धूवण° B[1].
[5] °ल्लोयं B[1,2]. [6] एगओ B[2], J. [7] नो वि J.

तहेव भत्तपाणेसु पयणे पयावणेसु य ।
पाणभूयदयट्ठाए न पये न पयावए ॥१०॥
जलधन्ननिस्सिया जीवा पुढवीकट्ठनिस्सिया[1] ।
हम्मन्ति भत्तपाणेसु तम्हा भिक्खू न पयावए ॥११॥
विसप्पे सव्वओ-धारे बहू पाणविणासणे ।
नत्थि जोइसमे सत्थे तम्हा जोइं न दीवए ॥१२॥
हिरण्णं जायरूवं च मणसा वि न पत्थए ।
समलेट्ठुकंचणे भिक्खू विरए कयविक्कए ॥१३॥
किणन्तो कइओ होइ विक्किणन्तो य वाणिओ ।
कयविक्कयम्मि वट्टन्तो भिक्खू न भवइ तारिसो ॥१४॥
भिक्खियव्वं न केयव्वं भिक्खुणा भिक्खवत्तिणा ।
कयविक्कओ महादोसो भिक्खवत्ती सुहावहा ॥१५॥
समुयाणं उंछमेसिज्जा जहासुत्तमणिन्दियं ।
लाभालाभम्मि संतुट्ठे पिण्डवायं चरे मुणी ॥१६॥
अलोले न रसे गिद्धे जिब्भादन्ते अमुच्छिए[2] ।
न रसट्ठाए भुंजिज्जा जवणट्ठाए[3] महामुणी ॥१७॥
अच्चणं रयणं चेव वन्दणं पूयणं तहा ।
इड्ढीसक्कारसम्माणं मणसा वि न पत्थए ॥१८॥
सुक्कझाणं[4] झियाएज्जा अणियाणे अकिंचणे ।
वोसट्ठकाए विहरेज्जा जाव कालस्स पज्जओ ॥१९॥

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[1] °काय° J.   [2] स° B[1].   [3] मव° J.
[4] सुक्कं B[1.2].

निज्जूहिऊण आहारं कालधम्मे उवट्ठिए ।
जहिऊण[1] माणुसं बोन्दिं पहू दुक्खे विमुच्चई[2] ॥२०॥
निम्ममे निरहंकारे वीयरागो अणासवो ।
संपत्तो केवलं नाणं सासयं परिणिव्वुए[3] ॥२१॥

॥ त्ति बेमि ॥

॥ अणगारज्झयणं समत्तं ॥

॥ जीवाजीवविभत्ती षट्त्रिंशम् अध्ययनम् ॥

*जीवाजीवविभत्तिं सुणेह मे[4] एगमणा इओ ।
जं जाणिऊण भिक्खू सम्मं जयइ संजमे ॥१॥
जीवा चेव अजीवा य एस लोए वियाहिए ।
अजीवदेसमागासे अलोगे से वियाहिए ॥२॥
दव्वओ खेत्तओ चेव कालओ भावओ तहा[5] ।
परूवणा तेसि भवे जीवाणमजीवाण य ॥३॥
*रूविणो चेवरूवी य अजीवा दुविहा भवे ।
अरूवी दसहा वुत्ता रूविणो य[6] चउव्विहा ॥४॥
धम्मत्थिकाए तद्देसे तप्पएसे य आहिए ।
अहम्मे तस्स देसे य तप्पएसे य आहिए ॥५॥
आगासे तस्स देसे य तप्पएसे य आहिए ।
अद्धासमए चेव अरूवी दसहा भवे ॥६॥

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[1] चइऊण B[1]. [2] पमु° B[1.2], J. [3] °व्वुडे B[1.3]. [4] Om. B[1].
[5] दव्वओ खेत्तकालेहिं भावओ पज्जवेहि य A. [6] वि B[1].

धम्माधम्मे य[1] दो चेव[2] लोगमित्ता वियाहिया ।
लोगालोगे य आगासे समए समयखेत्तिए ॥७॥
धम्माधम्मागासा तिन्नि वि एए अणाइया ।
अपज्जवसिया चेव सव्वद्धं तु वियाहिया ॥८॥
*समए वि[3] सन्तइं पप्प एवमेव वियाहिए[4] ।
आएसं पप्प साईए सपज्जवसिए वि य ॥९॥
*खन्धा य खन्धदेसा य तप्पएसा तहेव य ।
परमाणुणो य बोधव्वा रूविणो य[5] चउव्विहा ॥१०॥
एगत्तेण पुहत्तेण[6] खन्धा य परमाणुणो ।
लोएगदेसे लोए य भइयव्वा ते उ खेत्तओ ॥११॥
*इत्तो कालविभागं तु तेसिं वुच्छं चउव्विहं ॥१२॥
संतइं पप्प ते ऽणाई अपज्जवसिया वि य ।
ठिइं पडुच्च साईया सपज्जवसिया वि य ॥१३॥
असंखकालमुक्कोसं एक्को समओ जहन्नयं ।
अजीवाण य रूवीण ठिई एसा वियाहिया ॥१४॥
अणन्तकालमुक्कोसमेक्को समओ जहन्नयं ।
अजीवाण य रूवीण अन्तरेयं वियाहियं ॥१५॥
वण्णओ गन्धओ चेव रसओ फासओ तहा ।
संठाणओ य विन्नेओ परिणामो तेसि पंचहा ॥१६॥
वण्णओ परिणया जे उ पंचहा ते पकित्तिया ।
किण्हा नीला य[7] लोहिया हलिद्दा सुक्किला तहा ॥१७॥

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[1] Om. J. [2] चेए A. [3] Om. A. [4] *याहिया A.
[5] वि J. [6] पजत्तेण B[1.2]. [7] Om. B[1.2], J.

गन्धओ परिणया जे उ दुविहा ते वियाहिया ।
सुब्भिगन्धपरिणामा[1] दुब्भिगन्धा[2] तहेव य ॥१८॥
रसओ परिणया जे उ पंचहा ते पकित्तिया ।
तित्तकडुयकसाया[3] अम्बिला महुरा तहा ॥१९॥
फासओ परिणया जे उ अट्ठहा ते पकित्तिया ।
कक्खडा मउया चेव गरुया लहुया तहा ॥२०॥
सीया उण्हा य निद्धा य तहा लुक्खा य आहिया ।
इय फासपरिणया एए पुग्गला समुदाहिया ॥२१॥
संठाणओ परिणया जे उ पंचहा ते पकित्तिया ।
परिमण्डला य वट्टा य तंसा चउरंसमायया ॥२२॥
वण्णओ जे भवे किण्हे भइए से उ गन्धओ ।
रसओ फासओ चेव भइए संठाणओ वि य ॥२३॥
वण्णओ जे भवे नीले भइए से उ गन्धओ ।
रसओ फासओ चेव भइए संठाणओ वि य ॥२४॥
वण्णओ लोहिए जे उ[4] भइए से उ गन्धओ ।
रसओ फासओ चेव भइए संठाणओ वि य ॥२५॥
वण्णओ पीयए जे उ[5] भइए से उ गन्धओ ।
रसओ फासओ चेव भइए संठाणओ वि य ॥२६॥
वण्णओ सुक्किले जे उ[6] भइए से उ गन्धओ ।
रसओ फासओ चेव भइए संठाणओ वि य ॥२७॥

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[1] ०मो B1.2, J. [2] ०गन्धो B1.2, J. [3] य add. B1.2.
[4] व० जे भवे लोहिए B1.2, J. [5] व० जे भवे पीए B1.2, J. [6] व० जे भवे सुक्किले B1.2, J.

गन्धओ जे भवे सुब्भी[1] भइए से उ वण्णओ ।
रसओ फासओ चेव भइए संठाणओ वि य ॥२८॥
गन्धओ जे भवे दुब्भी[2] भइए से उ वण्णओ ।
रसओ फासओ चेव भइए संठाणओ वि य ॥२९॥
रसओ तित्तए जे उ भइए से उ वण्णओ ।
गन्धओ फासओ चेव भइए संठाणओ वि य ॥३०॥
रसओ कडुए जे उ भइए से उ वण्णओ ।
गन्धओ फासओ चेव भइए संठाणओ वि य ॥३१॥
रसओ कसाए जे उ भइए से उ वण्णओ ।
गन्धओ फासओ चेव भइए संठाणओ वि य ॥३२॥
रसओ अम्बिले जे उ भइए से उ वण्णओ ।
गन्धओ फासओ चेव भइए संठाणओ वि य ॥३३॥
रसओ महुरए जे उ भइए से उ वण्णओ ।
गन्धओ फासओ चेव भइए संठाणओ वि य ॥३४॥
फासओ कक्खडे जे उ भइए से उ वण्णओ ।
गन्धओ रसओ चेव भइए संठाणओ वि य ॥३५॥
फासओ मउए जे उ भइए से उ वण्णओ ।
गन्धओ रसओ चेव भइए संठाणओ वि य ॥३६॥
फासओ गुरुए[3] जे उ भइए से उ वण्णओ ।
गन्धओ रसओ चेव भइए संठाणओ वि य ॥३७॥
फासओ लहुए जे उ भइए से उ वण्णओ ।
गन्धओ रसओ चेव भइए संठाणओ वि य ॥३८॥

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[1] सुरही B[1]. [2] दुरही B[1]. [3] गुरुयए A.

फासओ सीयए जे उ भइए से उ वण्णओ ।
गन्धओ रसओ चेव भइए संठाणओ वि य ॥३९॥
फासओ उण्हए जे उ भइए से उ वण्णओ ।
गन्धओ रसओ चेव भइए संठाणओ वि य ॥४०॥
फासओ निद्धए जे उ भइए से उ वण्णओ ।
गन्धओ रसओ चेव भइए संठाणओ वि य ॥४१॥
फासओ लुक्खए जे उ भइए से उ वण्णओ ।
गन्धओ रसओ चेव भइए संठाणओ वि य ॥४२॥[1]
परिमण्डलसंठाणे भइए से उ वण्णओ ।
गन्धओ रसओ चेव भइए से फासओ वि य ॥४३॥
संठाणओ भवे वट्टे भइए से उ वण्णओ ।
गन्धओ रसओ चेव भइए से फासओ वि य ॥४४॥
संठाणओ भवे तंसे भइए से उ वण्णओ ।
गन्धओ रसओ चेव भइए से फासओ वि य ॥४५॥
संठाणओ जे[2] चउरंसे भइए से उ वण्णओ ।
गन्धओ रसओ चेव भइए से फासओ वि य ॥४६॥
जे आययसंठाणे भइए से उ वण्णओ ।
गन्धओ रसओ चेव भइए से फासओ वि य ॥४७॥
एसा अजीवविभत्ती समासेण वियाहिया ।
इत्तो जीवविभत्तिं वुच्छामि अणुपुव्वसो ॥४८॥

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[1] A. vv. 41–2 ante vv. 39–40 exh. (cfr. autem v. 21 supra).
[2] भवे B[1,2], J.

*संसारत्था य सिद्धा य दुविहा जीवा वियाहिया ।
सिद्धाणेगविहा वुत्ता तं मे कित्तयओ सुण ॥४९॥
इत्थी पुरिससिद्धा य तहेव य नपुंसगा ।
सलिंगे अन्नलिंगे य गिहिलिंगे तहेव य ॥५०॥
उक्कोसोगाहणाए य जहन्नमज्झिमाइ[1] य ।
उड्ढं अहे य तिरियं च समुद्दम्मि जलम्मि य ॥५१॥
दस य नपुंसएसु वीसं इत्थियासु य ।
पुरिसेसु य अट्ठसयं समएणेगेण सिज्झई ॥५२॥
*चत्तारि य गिहलिंगे अन्नलिंगे दसेव य ।
सलिंगेण अट्ठसयं समएणेगेण सिज्झई ॥५३॥
*उक्कोसोगाहणाए य सिज्झन्ते जुगवं दुवे ।
चत्तारि जहन्नाए मज्झे अट्ठुत्तरं सयं ॥५४॥
*चउरुड्ढलोए य दुवे समुद्दे तओ जले वीसमहे तहेव य ।
सयं च अट्ठुत्तरं तिरियलोए समएणेगेण सिज्झई धुवम् ॥५५॥
कहिं पडिहया सिद्धा कहिं सिद्धा पइट्ठिया ।
कहिं बोन्दिं चइत्ताणं कत्थ गन्तूण सिज्झई ॥५६॥
अलोए पडिहया सिद्धा लोयग्गे य पइट्ठिया ।
इहं बोन्दिं चइत्ताणं तत्थ गन्तूण सिज्झई ॥५७॥
बारसहिं जोयणेहिं सव्वट्ठस्सुवरिं भवे ।
ईसिपब्भारनामा[2] पुढवी छत्तसंठिया ॥५८॥
*पणयालसयसहस्सा जोयणाणं तु आयया ।
तावइयं चेव वित्थिण्णा तिगुणो तस्सेव[3] परिरओ ॥५९॥

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[1] °माए B[1.2], J. [2] B[1.2], J. add. य. [3] साहिय° B[1.2], J

अट्ठजोयणबाहुल्ला सा मज्झम्मि वियाहिया ।
परिहायन्ती[1] चरिमन्ते मच्छिपत्ताउ तणुयरी ॥ ६० ॥
*अज्जुणसुवण्णगमई सा पुढवी निम्मला[2] सहावेण ।
उत्ताणगछत्तगसंठिया य भणिया जिणवरेहिं ॥ ६१ ॥
संखंककुन्दसंकासा[3] पण्डरा[4] निम्मला सुहा ।
सीयाए जोयणे तत्तो लोयन्तो उ वियाहिओ ॥ ६२ ॥
*जोयणस्स उ जो तत्थ कोसो उवरिमो भवे ।
तस्स कोसस्स छब्भाए सिद्धाणोगाहणा भवे ॥ ६३ ॥
तत्थ सिद्धा महाभागा लोगग्गम्मि पइट्ठिया ।
भवपपंचओ मुक्का सिद्धिं वरगइं गया ॥ ६४ ॥
उस्सेहो जेसि[5] जो होइ भवम्मि चरिमम्मि उ ।
तिभागहीणो तत्तो य सिद्धाणोगाहणा भवे ॥ ६५ ॥
एगत्तेण साईया अपज्जवसिया वि य ।
पुहत्तेण अणाइया अपज्जवसिया वि य ॥ ६६ ॥
*अरूविणो जीवघणा नाणदंसणसन्निया ।
अउलं सुहं संपन्ना[6] उवमा जस्स नत्थि उ ॥ ६७ ॥
*लोगेगदेसे ते सव्वे नाणदंसणसन्निया ।
संसारपारनित्थिण्णा[7] सिद्धिं वरगइं गया ॥ ६८ ॥
संसारत्था उ जे जीवा दुविहा ते वियाहिया ।
तसा य थावरा चेव थावरा तिविहा तहिं ॥ ६९ ॥

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[1] °हायई B[1]. [2] उज्जुया B[1]. [3] B[1] om. °*aṃka*°.
[4] पण्डुरा B[1.2], J. [5] जस्स Mss. J. [6] संपत्ता A.
[7] °नित्थिण्णा B[1].

पुढवी आउजीवा य तहेव य वणस्सई।
इच्चेए[1] थावरा तिविहा तेसिं भेए सुणेह मे ॥७०॥
*दुविहा पुढवीजीवा य[2] सुहुमा[3] बायरा तहा।
पज्जत्तमपज्जत्ता एवमेए दुहा पुणो ॥७१॥
बायरा जे उ पज्जत्ता दुविहा ते वियाहिया।
सण्हा खरा य बोधव्वा सण्हा सत्तविहा तहिं ॥७२॥
किण्हा नीला य रुहिरा य हलिद्दा सुक्किला तहा।
पण्डुपणगमट्टिया खरा छत्तीसईविहा ॥७३॥
पुढवी य सक्करा वालुया य उवले सिला य लोणूसे।
अय-तम्ब-तउय-सीसग-रुप्प-सुवण्णे[4] य वइरे य ॥७४॥
हरियाले हिंगुलुए[5] मणोसिला सासगंजण-पवाले।
अब्भपडलब्भवालुय बायरकाए मणिविहाणे ॥७५॥
*गोमेज्जए य रुयगे अंके फलिहे[6] य लोहियक्खे य।
मरगय-मसारगल्ले भुयमोयग-इन्दनीले य ॥७६॥
चन्दण-गेरुय-हंसगब्भे पुलए सोगन्धिए य बोधव्वे।
चन्दप्पहवेरुलिए जलकन्ते सूरकन्ते य ॥७७॥
एए खरपुढवीए भेया छत्तीसमाहिया।
एगविहमणाणत्ता सुहुमा तत्थ वियाहिया ॥७८॥
सुहुमा सव्वलोगम्मि लोगदेसे य बायरा।
इत्तो कालविभागं तु वुच्छं तेसिं चउव्विहं ॥७९॥

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[1] इच्चेव B[1.2], J. [2] Om. B[1.2], J. [3] सुहुम्मा A.
[4] A. om. °तउय°. [5] °लए B[1.2], J. [6] फलगे J.

संतइं पप्पणाईया अपज्जवसिया वि य ।
ठिइं पडुच्च साईया सपज्जवसिया वि य ॥८०॥
बावीससहस्साइं वासाणुक्कोसिया भवे ।
आउठिई पुढवीणं अन्तोमुहुत्तं जहन्नयं ॥८१॥
असंखकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
कायठिई पुढवीणं तं कायं तु अमुंचओ ॥८२॥
अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
विजढंमि सए काए पुढविजीवाण अन्तरं ॥८३॥
एएसिं वण्णओ चेव गन्धओ रसफासओ ।
संठाणदेसओ वावि विहाणाइं सहस्ससो ॥८४॥
दुविहा आऊजीवा उ सुहुमा बायरा तहा ।
पज्जत्तमपज्जत्ता एवमेए दुहा पुणो ॥८५॥
बायरा जे उ पज्जत्ता पंचहा ते पकित्तिया ।
सुद्धोदए य उस्से हरतणू महिया हिमे ॥८६॥
एगविहमणाणत्ता सुहुमा तत्थ वियाहिया ।
सुहुमा सव्वलोगम्मि लोगदेसे य बायरा ॥८७॥
सन्तइं पप्पणाईया अपज्जवसिया वि य ।
ठिइं पडुच्च साईया सपज्जवसिया वि य ॥८८॥
सत्तेव सहस्साइं वासाणुक्कोसिया भवे ।
आउठिई आऊणं अन्तोमुहुत्तं जहन्निया ॥८९॥
असंखकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
कायठिई आऊणं तं कायं तु अमुंचओ ॥९०॥

अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
विजढंमि सए काए आऊजीवाण अन्तरं ॥९१॥
एएसिं वण्णओ चेव गन्धओ रसफासओ ।
संठाणदेसओ वावि विहाणाइं सहस्ससो ॥९२॥
दुविहा वणस्सईजीवा[1] सुहुमा बायरा तहा ।
पज्जत्तमपज्जत्ता एवमेए दुहा पुणो ॥९३॥
बायरा जे उ पज्जत्ता दुविहा ते वियाहिया ।
साहारणसरीरा य पत्तेगा य तहेव य ॥९४॥
*पत्तेगसरीराओ ऽणेगहा ते पकित्तिया ।
रुक्खा गुच्छा य गुम्मा य लया वल्ली तणा तहा ॥९५॥
*वलया पव्वगा कुहुणा[2] जलरुहा ओसही तहा ।
हरियकाया[3] बोधव्वा पत्तेगाइ वियाहिया ॥९६॥
*साहारणसरीराओ ऽणेगहा ते पकित्तिया ।
आलुए[4] मूलए चेव सिंगबेरे तहेव य ॥९७॥
हरिली सिरिली सस्सिरिली जावई केयकन्दली ।
पलण्डुलसणकन्दे य कन्दली य कुडुंवए ॥९८॥
लोहिणीहू य थीहू य कुहगा य तहेव य ।
कन्दे[5] य वज्जकन्दे य कन्दे सूरणए तहा ॥९९॥
अस्सकण्णी य बोधव्वा सीहकण्णी तहेव य ।
मुसुण्ढी य हलिद्दा यणेगहा एवमायओ ॥१००॥

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[1] वणप्फई° B[1]. [2] पव्वयकुकुणा B[1], वलयपव्वया कुणहणा B[2].
[3] हरीय° B[1]. [4] आलूए A. [5] कण्हे B[1.2], J.

एगविहमणाणत्ता सुहुमा तत्थ वियाहिया ।
सुहुमा सव्वलोगम्मि लोगदेसे य बायरा ॥१०१॥
संतइं पप्पणाईया अपज्जवसिया वि य ।
ठिइं पडुच्च साईया सपज्जवसिया वि य ॥१०२॥
*दस चेव सहस्साइं वासाणुक्कोसिया भवे[1] ।
वणप्फईण आउं अन्तोमुहुत्तं जहन्निया ॥१०३॥
अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
कायठिई पणगाणं तं कायं तु अमुंचओ ॥१०४॥
असंखकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
विजढंमि सए काए पणगजीवाण अन्तरं ॥१०५॥
एएसिं वण्णओ चेव गन्धओ रसफासओ ।
संठाणदेसओ वावि विहाणाइं सहस्ससो ॥१०६॥
इच्चेए थावरा तिविहा समासेण वियाहिया ।
इत्तो उ तसे तिविहे वुच्छामि अणुपुव्वसो ॥१०७॥
तेऊ वाऊ य बोधव्वा उराला य तसा तहा ।
इच्चेए तसा तिविहा तेसिं भेए सुणेह मे ॥१०८॥
दुविहा तेउजीवा उ सुहुमा बायरा तहा ।
पज्जत्तमपज्जत्ता एवमेए दुहा पुणो ॥१०९॥
बायरा जे उ पज्जत्ताणेगहा ते वियाहिया ।
इंगाले मुम्मुरे अगणी अच्चिजाला तहेव य ॥११०॥
उक्का[2] विज्जू य बोधव्वाणेगहा एवमायओ ।
एगविहमणाणत्ता सुहुमा ते[3] वियाहिया ॥१११॥

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[1] भवे B1.2.   [2] उक्को J.   [3] तत्त B2, J.

सुहुमा सव्वलोगम्मि लोगदेसे य बायरा[1]।
इत्तो कालविभागं तु तेसिं वुच्छं चउव्विहं ॥११२॥
संतइं पप्प नाईया अपज्जवसिया वि य।
ठिइं पडुच्च साईया सपज्जवसिया वि य ॥११३॥
तिण्णेव अहोरत्ता उक्कोसेण वियाहिया।
आउठिई तेऊणं अन्तोमुहुत्तं जहन्निया ॥११४॥
असंखकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं।
कायठिई तेऊणं तं कायं तु अमुंचओ ॥११५॥
अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं।
विजढंमि सए काए तेऊजीवाण अन्तरं ॥११६॥
एएसिं वण्णओ चेव गन्धओ रसफासओ।
संठाणदेसओ वावि विहाणाइं सहस्ससो ॥११७॥
दुविहा[2] वाउजीवा उ[3] सुहुमा बायरा तहा।
पज्जत्तमपज्जत्ता एवमेए दुहा पुणो ॥११८॥
बायरा जे उ पज्जत्ता पंचहा ते पकित्तिया।
उक्कलिया मण्डलिया घणगुंजा सुद्धवाया य ॥११९॥
संवट्टगवाया यणेगहा एवमायओ।
एगविहमणाणत्ता सुहुमा तत्थ वियाहिया ॥१२०॥
सुहुमा सव्वलोगम्मि एगदेसे[4] य बायरा।
इत्तो कालविभागं तु तेसिं वुच्छं चउव्विहं ॥१२१॥
संतइं पप्पणाइया अपज्जवसिया वि य।
ठिइं पडुच्च साईया सपज्जवसिया वि य ॥१२२॥

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[1] बहिरा B[1]. [2] A. add. य. [3] A. om. [4] लोग° J.

तिन्नेव सहस्साइं वासाणुक्कोसिया भवे।
आउठिई वाऊणं अन्तोमुहुत्तं जहन्निया ॥१२३॥
असंखकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं।
कायठिई वाऊणं तं कायं तु अमुंचओ ॥१२४॥
अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं।
विजढंमि सए काए वाऊजीवाण अन्तरं ॥१२५॥
एएसिं वण्णओ चेव गन्धओ रसफासओ।
संठाणदेसओ वावि विहाणाइं सहस्ससो ॥१२६॥
उराला तसा जे उ चउहा ते पकित्तिया।
बेइन्दिय-तेइन्दिय-चउरो-पंचिन्दिया चेव ॥१२७॥
बेइन्दिया उ जे जीवा दुविहा ते पकित्तिया।
पज्जत्तमपज्जत्ता तेसिं भेए सुणेह मे[1] ॥१२८॥
किमिणो सोमंगला चेव अलसा माइवाहया।
वासीमुहा य सिप्पिया[2] संख संखणगा तहा ॥१२९॥
[3]पल्लोयाणुल्लया चेव तहेव य वराडगा।
जलूगा जालगा चेव चन्दणा य तहेव य ॥१३०॥
इइ बेइन्दिया एए ऽणेगहा एवमायओ।
लोगेगदेसे ते सव्वे न सव्वत्थ वियाहिया ॥१३१॥
संतइं पप्प णाईया अपज्जवसिया वि य।
ठिइं पडुच्च साईया सपज्जवसिया वि य ॥१३२॥
वासाइं बारसा चेव उक्कोसेण वियाहिया।
बेइन्दियआउठिई अन्तोमुहुत्तं जहन्निया ॥१३३॥

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[1] एवमेए दुहा पुणो B[1.2], J.   [2] °प्पी° B[1.2], J.   [3] प° B[2], J.

संखिज्जकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
बेइन्दियकायठिई तं कायं तु अमुंचओ ॥१३४॥
अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
बेइन्दियजीवाणं अन्तरं च वियाहियं ॥१३५॥
एएसिं वण्णओ चेव गन्धओ रसफासओ ।
संठाणदेसओ वावि विहाणाइं सहस्ससो ॥१३६॥
तेइन्दिया उ जे जीवा दुविहा ते पकित्तिया ।
पज्जत्तमपज्जत्ता तेसिं भेए सुणेह मे[1] ॥१३७॥
कुन्थुपिवीलिउड्डंसा[2] उक्कलुद्देहिया तहा ।
तणहारकट्ठहारा[3] य मालुगा पत्तहारगा ॥१३८॥
कप्पासट्ठिंमि जायन्ति दुगा तउसमिंजगा ।
सदावरी य गुम्मी य बोधव्वा इन्दगाइया[4] ॥१३९॥
इन्दगोवगमाईयाणेगहा एवमायओ ।
लोगेगदेसे ते सव्वे न सव्वत्थ वियाहिया ॥१४०॥
संतइं पप्पणाईया अपज्जवसिया वि य ।
ठिइं पडुच्च साईया सपज्जवसिया वि य ॥१४१॥
एगूणपण्णहोरत्ता[5] उक्कोसेण वियाहिया ।
तेइन्दियआउठिई अन्तोमुहुत्तं जहन्निया ॥१४२॥
संखिज्जकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
तेइन्दियकायठिई तं कायं तु अमुंचओ ॥१४३॥

[1] Cp. v. 128 supra. [2] °पिवीलिया डंसा B¹. [3] °भार° B¹.
[4] °बोरया B¹·². [5] °हा° B¹.

अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
तेइन्दियजीवाणं अन्तोमुहुत्तं जहन्निया ॥१४४॥
एएसिं वण्णओ चेव गन्धओ रसफासओ ।
संठाणदेसओ वावि विहाणाइं सहस्ससो ॥१४५॥
चउरिन्दिया उ जे जीवा दुविहा ते पकित्तिया ।
पज्जत्तमपज्जत्ता तेसिं भेए सुणेह मे[1] ॥१४६॥
अन्धिया पोत्तिया चेव मच्छिया मसगा तहा ।
भमरे कीडपयंगे य ढंकुणे[2] उक्कुडो[3] तहा ॥१४७॥
कुक्कुडे भिंगिरीडी[4] य नन्दावत्ते य विच्छुए[5] ।
टोले[6] भिंगारी य विरली[7] अच्छिवेहए ॥१४८॥
अच्छिले[8] माहए[9] अच्छिरोडए विचित्ते चित्तपत्तए ।
उहिंजलिया जलकारी य नीया तन्तवयाइया[10] ॥१४९॥
इय चउरिन्दिया एए ऽणेगहा एवमायओ ।
लोगेगदेसे ते सव्वे न सव्वत्थ वियाहिया ॥१५०॥
संतइं पप्प नाईया अपज्जवसिया वि य ।
ठिइं पडुच्च साईया सपज्जवसिया वि य ॥१५१॥
छच्चेव मासाऊ उक्कोसेण वियाहिया ।
चउरिन्दियआउठिई अन्तोमुहुत्तं जहन्निया ॥१५२॥
संखिज्जकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
चउरिन्दियकायठिई तं कायं तु अमुंचओ ॥१५३॥

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[1] Cp. v. 128 supra. [2] ढिंकुणे $B^{1.2}$, ढिंकणे J. [3] कुंकणे $B^{1.2}$, J.
[4] सिंग॰ $B^{1.2}$, J. [5] विंछिए B^{1}. [6] डाले B^{1}, डोले B^{1}, J.
[7] विरली $B^{1.2}$, J. [8] अचेहिले J. [9] सा॰ J. [10] तोतंवगाइया A.

अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
चउरिन्दियजीवाणं अन्तरं च वियाहियं ॥१५४॥
एएसिं वण्णओ चेव गन्धओ रसफासओ ।
संठाणदेसओ वावि विहाणाइं सहस्ससो ॥१५५॥
पंचिन्दिया उ जे जीवा चउविहा ते वियाहिया ।
नेरइयतिरिक्खा य मणुया देवा य आहिया ॥१५६॥
नेरइया सत्तविहा पुढवीसु सत्तसू भवे ।
रयणाभसक्कराभा वालुयाभा य आहिया ॥१५७॥
पंकाभा धूमाभा तमा तमतमा तहा ।
इइ नेरइया एए सत्तहा परिकित्तिया ॥१५८॥
लोगस्स एगदेसम्मि ते सव्वे उ[1] वियाहिया ।
एत्तो कालविभागं तु वोच्छं तेसिं चउव्विहं[2] ॥१५९॥[3]
संतइं पप्पणाईया अपज्जवसिया वि य ।
ठिइं पडुच्च साईया सपज्जवसिया वि य ॥१६०॥
सागरोवममेगं तु उक्कोसेण वियाहिया ।
पढमाए जहन्नेणं दसवाससहस्सिया ॥१६१॥
तिण्णेव सागरा ऊ[4] उक्कोसेण वियाहिया ।
दोच्चाए जहन्नेणं एगं तु सागरोवमं ॥१६२॥
सत्तेव सागरा ऊ उक्कोसेण वियाहिया ।
तइयाए जहन्नेणं तिण्णेव सागरोवमा ॥१६३॥

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[1] Om. B[1.2], J. [2] चउविहा ते वियाहिया J. [3] V. 159^{c-d} om. B[1.2]. [4] तू A.

दस सागरोवमा ऊ उक्कोसेण वियाहिया ।
चउत्थीए जहन्नेणं सत्तेव सागरोवमा ॥१६४॥
सत्तरस सागरा ऊ उक्कोसेण वियाहिया ।
पंचमाए जहन्नेणं दस चेव सागरोवमा ॥१६५॥
बावीस सागरा ऊ उक्कोसेण वियाहिया ।
छट्ठीए जहन्नेणं सत्तरस सागरोवमा ॥१६६॥
तेत्तीस सागरा ऊ उक्कोसेण वियाहिया ।
सत्तमाए जहन्नेणं बावीसं सागरोवमा ॥१६७॥
जा चेव य आउठिई नेरइयाणं वियाहिया ।
सा तेसिं कायठिई जहन्नुक्कोसिया भवे ॥१६८॥
अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
विजढंमि सए काए नेरइयाणं अन्तरं ॥१६९॥
एएसिं वण्णओ चेव गन्धओ रसफासओ ।
संठाणदेसओ वावि विहाणाइं सहस्ससो ॥१७०॥
पंचिन्दियतिरिक्खाओ दुविहा ते वियाहिया ।
समुच्छिमतिरिक्खाओ गब्भवक्कन्तिया तहा ॥१७१॥
दुविहा ते भवे तिविहा जलयरा थलयरा तहा ।
नहयरा[1] य बोधव्वा तेसिं भेए सुणेह मे ॥१७२॥
मच्छा य कच्छभा य गाहा य मगरा तहा ।
सुंसुमारा य बोधव्वा पंचहा जलयराहिया ॥१७३॥
लोएगदेसे ते सव्वे न सव्वत्थ वियाहिया ।
एत्तो कालविभागं तु वोच्छं तेसिं चउव्विहं[2] ॥१७४॥

[1] खह॰ B[1.2], J. [2] Cf. v. 159 supra.

संतइं पप्पणाईया अपज्जवसिया वि य।
ठिइं पडुच्च साईया सपज्जवसिया वि य ॥१७५॥
एगा य पुव्वकोडी उक्कोसेण वियाहिया।
आउठिई जलयराणं अन्तोमुहुत्तं जहन्निया ॥१७६॥
पुव्वकोडिपुहत्तं[1] तु उक्कोसेण वियाहिया।
कायट्ठिई जलयराणं अन्तोमुहुत्तं जहन्नयं ॥१७७॥
अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं।
विजढंमि सए काए जलयराणं अन्तरं ॥१७८॥
चउप्पया य परिसप्पा दुविहा थलयरा भवे।
चउप्पया चउविहा ते मे कित्तयओ सुण ॥१७९॥
एगखुरा दुखुरा चेव गण्डीपयसणप्पया।
हयमाइगोणमाइगयमाइसीहमाइणो ॥१८०॥
भुओरगपरिसप्पा य परिसप्पा दुविहा[2] भवे।
गोहाई अहिमाई य एक्केक्काणेगहा भवे ॥१८१॥
लोएगदेसे ते सव्वे न सव्वत्थ वियाहिया।
एत्तो कालविभागं तु वोच्छं तेसिं चउव्विहं[3] ॥१८२॥
संतइं पप्पणाईया अपज्जवसिया वि य।
ठिइं पडुच्च साईया सपज्जवसिया वि य ॥१८३॥
पलिओवमाइं तिण्णि उ उक्कोसेण वियाहिया।
आउठिई थलयराणं अन्तोमुहुत्तं जहन्निया ॥१८४॥
पुव्वकोडिपुहत्तेणं अन्तोमुहुत्तं जहन्निया।
कायठिई थलयराणं अन्तरं तेसिमं भवे ॥१८५॥

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[1] °पज्जत्तं B[1.2], °पुज्ज° J. [2] दुहा B[1]. [3] Cf. v. 159 supra.

कालमणन्तमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
विजढम्मि सए काए थलयराणं तु अन्तरं ॥१८६॥
चम्मे उ लोमपक्खी य तइया समुग्गपक्खिया ।
विययपक्खी य बोधव्वा पक्खिणो य चउव्विहा ॥१८७॥
लोगेगदेसे ते सव्वे न सव्वत्थ वियाहिया ।
इत्तो कालविभागं तु वोच्छं तेसिं चउव्विहं ॥१८८॥
संतइं पप्पणाईया अपज्जवसिया वि य ।
ठिइं पडुच्च साईया सपज्जवसिया वि य ॥१८९॥
पलिओवमस्स भागो असंखेज्जइमो भवे ।
आउठिई खहयराणं अन्तोमुहुत्तं जहन्निया ॥१९०॥
असंखभाग पलियस्स उक्कोसेण उ साहिया ।
पुव्वकोडीपुहत्तेणं अन्तोमुहुत्तं जहन्निया ॥१९१॥
ठिई खहयराणं अन्तरे तेसिमे भवे ।
कालं अणन्तमुक्कोसं अन्तोमुहुत्तं जहन्नयं ॥१९२॥
एएसिं वण्णओ चेव गन्धओ रसफासओ ।
संठाणदेसओ वावि विहाणाइं सहस्ससो ॥१९३॥
मणुया दुविहभेया उ ते मे कित्तयओ सुण ।
संमुच्छिमा य मणुया गब्भवक्कन्तिया तहा ॥१९४॥
*गब्भवक्कन्तिया जे उ तिविहा ते वियाहिया ।
कम्मअकम्मभूमा[1] य अन्तरद्दीवया तहा ॥१९५॥
*पन्नरस तीसविहा भेया अट्ठवीसइं ।
संखा उ कमसो तेसिं इइ एसा वियाहिया ॥१९६॥

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[1] अकम्मकम्म॰ $B^{1,2}$.

संमुच्छिमाण एसेव भेओ होइ वियाहिओ ।
लोगस्स एगदेसम्मि ते सव्वे वि वियाहिया ॥१९७॥
संतइं पप्पणाईया अपज्जवसिया वि य ।
ठिइं पडुच्च साईया सपज्जवसिया वि य ॥१९८॥
पलिओवमाउ तिण्णि वि असंखेज्जइमो भवे ।
आउट्ठिई मणुयाणं अन्तोमुहुत्तं जहन्निया ॥१९९॥
पलिओवमाइं तिण्णि उ उक्कोसेण उ साहिया ।
पुव्वकोडिपुहत्तेणं अन्तोमुहुत्तं जहन्निया ॥२००॥
कायठिई मणुयाणं अन्तरं तेसिमं भवे ।
अणन्तकालमुक्कोसं[1] अन्तोमुहुत्तं जहन्नयं ॥२०१॥
एएसिं वण्णओ चेव गन्धओ रसफासओ ।
संठाणदेसओ वावि विहाणाइं सहस्ससो ॥२०२॥
देवा चउव्विहा वुत्ता ते मे कित्तयओ सुण ।
भोमिज्जवाणमन्तरजोइसवेमाणिया तहा ॥२०३॥
दसहा उ भवणवासी अट्ठहा वणचारिणो ।
पंचविहा जोइसिया दुविहा वेमाणिया तहा ॥२०४॥
असुरा नागसुवण्णा विज्जू अग्गी वियाहिया ।
दीवोदहिदिसा वाया थणिया भवणवासिणो ॥२०५॥
पिसायभूया जक्खा य रक्खसा किन्नरा किंपुरिसा ।
महोरगा य गन्धव्वा अट्ठविहा[2] वाणमन्तरा ॥२०६॥
चन्दा सूरा य नक्खत्ता गहा तारागणा तहा ।
ठियाविचारिणो[3] चेव पंचहा जोइसालया ॥२०७॥

[1] [illegible]° B[1.2], J. [2] अट्ठहा A. [3] द्दिसा° B[1.2], J.

वेमाणिया उ जे देवा दुविहा ते वियाहिया ।
कप्पोवगा य बोधव्वा कप्पाईया तहेव य ॥२०८॥
कप्पोवगा बारसहा सोहम्मीसाणगा तहा ।
सणंकुमारमाहिन्दबम्भलोगा य लन्तगा ॥२०९॥
महासुक्का सहस्सारा आणया पाणया तहा ।
आरणा अच्चुया चेव इइ कप्पोवगा सुरा ॥२१०॥
कप्पाईया उ जे देवा दुविहा ते वियाहिया ।
गेविज्जाणुत्तरा चेव गेविज्जा नवविहा तहिं ॥२११॥
हेट्ठिमा हेट्ठिमा चेव हेट्ठिमा मज्झिमा तहा ।
हेट्ठिमा उवरिमा चेव मज्झिमा हेट्ठिमा तहा ॥२१२॥
मज्झिमा मज्झिमा चेव मज्झिमा उवरिमा तहा ।
उवरिमा हेट्ठिमा चेव उवरिमा मज्झिमा तहा ॥२१३॥
उवरिमा उवरिमा चेव इय गेविज्जगा सुरा ।
विजया वेजयन्ता य जयन्ता अपराजिया ॥२१४॥
सव्वत्थसिद्धगा चेव पंचहाणुत्तरा सुरा ।
इय वेमाणिया एए ऽणेगहा एवमायओ ॥२१५॥
लोगस्स एगदेसम्मि ते सव्वे वि वियाहिया ।
इत्तो कालविभागं तु वुच्छं तेसिं चउव्विहं ॥२१६॥
संतइं पप्पणाईया अपज्जवसिया वि य ।
ठिइं पडुच्च साईया सपज्जवसिया वि य ॥२१७॥
साहीयं सागरं एक्कं उक्कोसेण ठिई भवे ।
भोमेज्जाणं जहन्नेणं दसवाससहस्सिया ॥२१८॥

पलिओवममेगं तु उक्कोसेण ठिई भवे।
वन्तराणं जहन्नेणं दसवाससहस्सिया ॥२१९॥
पलिओवममेगं तु वासलक्खेण साहियं।
पलिओवमट्ठभागो जोइसेसु जहन्निया ॥२२०॥
दो चेव सागराइं उक्कोसेण वियाहिया।
सोहम्मंमि जहन्नेणं एगं च पलिओवमं ॥२२१॥
सागरा साहिया दुन्नि उक्कोसेण वियाहिया।
ईसाणम्मि जहन्नेणं साहियं पलिओवमं ॥२२२॥
सागराणि य सत्तेव उक्कोसेण ठिई भवे।
सणंकुमारे जहन्नेणं दुन्नि ऊ सागरोवमा ॥२२३॥
साहिया सागरा सत्त उक्कोसेणं ठिई भवे।
माहिन्दम्मि जहन्नेणं साहिया दुन्नि सागरा ॥२२४॥
दस चेव सागराइं उक्कोसेण ठिई भवे।
बम्भलोए जहन्नेणं सत्त ऊ सागरोवमा ॥२२५॥
चउदस सागराइं उक्कोसेण ठिई भवे।
लन्तगम्मि जहन्नेणं दस उ सागरोवमा ॥२२६॥
सत्तरस सागराइं उक्कोसेण ठिई भवे।
महासुक्के जहन्नेणं चोद्दस सागरोवमा ॥२२७॥
अट्ठारस सागराइं उक्कोसेण ठिई भवे।
सहस्सारम्मि जहन्नेणं सत्तरस सागरोवमा ॥२२८॥
सागरा अउणवीसं तु उक्कोसेण ठिई भवे।
आणयम्मि जहन्नेणं अट्ठारस सागरोवमा ॥२२९॥

वीसं तु सागराइं उक्कोसेण ठिई भवे।
पाणयम्मि जहन्नेणं सागरा अउणवीसई ॥२३०॥
सागरा इक्कवीसं तु उक्कोसेण ठिई भवे।
आरणम्मि जहन्नेणं वीसई सागरोवमा ॥२३१॥
बावीसं सागराइं उक्कोसेण ठिई भवे।
अच्चुयम्मि जहन्नेणं सागरा इक्कवीसई ॥२३२॥
तेवीस सागराइं उक्कोसेण ठिई भवे।
पढमम्मि जहन्नेण बावीसं सागरोवमा ॥२३३॥
चउवीस सागराइं उक्कोसेण ठिई भवे।
बिइयम्मि जहन्नेणं तेवीसं सागरोवमा ॥२३४॥
पणवीस सागराइं उक्कोसेण ठिई भवे।
तइयम्मि जहन्नेणं चउवीसं सागरोवमा ॥२३५॥
छवीस सागराइं उक्कोसेण ठिई भवे।
चउत्थम्मि जहन्नेणं सागरा पणुवीसई ॥२३६॥
सागरा सत्तवीसं तु उक्कोसेण ठिई भवे।
पंचमम्मि जहन्नेणं सागरा उ छवीसई ॥२३७॥
सागरा अट्ठवीसं तु उक्कोसेण ठिई भवे।
छट्ठम्मि जहन्नेणं सागरा सत्तवीसई ॥२३८॥
सागरा अउणतीसं तु उक्कोसेण ठिई भवे।
सत्तमम्मि जहन्नेणं सागरा अट्ठवीसई ॥२३९॥
तीसं तु सागराइं उक्कोसेण ठिई भवे।
अट्ठमम्मि जहन्नेणं सागरा अउणतीसई ॥२४०॥

सागरा इक्कतीसं तु उक्कोसेण ठिई भवे ।
नवमम्मि जहन्नेणं तीसई सागरोवमा ॥२४१॥
तेत्तीसा सागराइं उक्कोसेण ठिई भवे ।
चउसुं पि विजयाईसु जहन्नेणेक्कतीसई[1] ॥२४२॥
अजहन्नमणुक्कोसा तेत्तीसं सागरोवमा ।
महाविमाणे सव्वट्ठे ठिई एसा वियाहिया ॥२४३॥
जा चेव उ आउठिई देवाणं तु वियाहिया ।
सा तेसिं कायठिई जहन्नमुक्कोसिया भवे ॥२४४॥
अणन्तकालमुक्कोसं अन्तोमुहुत्तं जहन्नयं ।
विजढंमि सए काए देवाणं हुज्ज अन्तरं ॥२४५॥
एएसिं वण्णओ चेव गन्धओ रसफासओ ।
संठाणदेसओ वावि विहाणाइं सहस्ससो ॥२४६॥
संसारत्था य सिद्धा य[2] इय जीवा वियाहिया ।
रूविणो चेवरूवी य अजीवा दुविहा वि य ॥२४७॥
इय जीवमजीवे य सोच्चा सद्दहिऊण य ।
सव्वनयाणमणुमए रमेज्ज संजमे मुणी ॥२४८॥
तओ बहूणि वासाणि[3] सामण्णमणुपालिय ।
इमेण कम्मजोगेण अप्पाणं संलिहे मुणी ॥२४९॥
*बारसेव उ वासाइं संलेहुक्कोसिया भवे ।
संवच्छरमज्झिमिया छम्मासा य जहन्निया ॥२५०॥
पढमे वासचउक्कंमि विगई-निज्जूहणं करे ।
बिईए वासचउक्कम्मि विचित्तं तु तवं चरे ॥२५१॥

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[1] जहन्ना ए° A. [2] Om. B[1,2], J. [3] वासाई J.

एगन्तरमायामं कट्टु संवच्छरे दुवे ।
तओ संवच्छरद्धं तु नाइविगिट्ठं तवं चरे ॥२५२॥
*तओ संवच्छरद्धं तु विगिट्ठं तु तवं चरे ।
परिमियं चेव आयामं तंमि संवच्छरे करे ॥२५३॥
*कोडीसहियमायामं कट्टु संवच्छरे मुणी ।
मासद्धमासिएणं तु आहारेण तवं चरे ॥२५४॥
*कन्दप्पमाभिओगं च किब्बिसियं मोहमासुरत्तं[1] च ।
एयाउ दुग्गईओ मरणम्मि विराहिया[2] होन्ति ॥२५५॥
*मिच्छादंसणरत्ता सनियाणा उ हिंसगा ।
इय जे मरन्ति जीवा तेसिं पुण दुल्लहा बोही ॥२५६॥
सम्मद्दंसणरत्ता अनियाणा सुक्कलेसमोगाढा ।
इय जे मरन्ति जीवा तेसिं सुलहा भवे बोही ॥२५७॥
मिच्छादंसणरत्ता सनियाणा कण्हलेसमोगाढा ।
इय जे मरन्ति जीवा तेसिं पुण दुल्लहा बोही ॥२५८॥
*जिणवयणे अणुरत्ता जिणवयणं करेन्ति भावेण ।
अमला[3] असंकिलिट्ठा ते होन्ति परित्तसंसारी ॥२५९॥
बालमरणाणि बहुसो अकाममरणाणि चेव य बहूणि[4] ।
मरिहिन्ति ते वराया जिणवयणं जे न जाणन्ति ॥२६०॥
बहुआगमविन्नाणा समाहिउप्पायगा य गुणगाही ।
एएणं कारणेणं अरिहा आलोयणं सोउं ॥२६१॥

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[1] °रत्तं B[1,2], J. [2] °राहगा B[1]. [3] असबला B[1].
[4] बालाणि बहुसो बहुयाणि अकाममरणाणि मरणाणि । B[1].

कन्दप्पकुक्कुयाइं तह सीलसहावहसणविगहाइं।
विम्हावेन्तो वि परं कन्दप्पं भावणं कुणइ ॥२६२॥
मन्ताजोगं काउं भूईकम्मं च जे पउंजन्ति।
साय-रस-इड्ढि-हेउं अभिओगं भावणं कुणइ ॥२६३॥
नाणस्स केवलीणं धम्मायरियस्स संघसाहूणं।
माई अवण्णवाई किब्बिसियं भावणं कुणइ ॥२६४॥
अणुबद्धरोसपसरो तह य निमित्तंमि होइ पडिसेवी।
एएहि कारणेहिं आसुरियं भावणं कुणइ ॥२६५॥
सत्थगहणं विसभक्खणं च जलणं च जलपवेसो य।
अणायारभण्डसेवा जम्मणमरणाणि बन्धन्ति ॥२६६॥
इय पाउकरे बुद्धे नायए परिनिव्वुए।
छत्तीसं उत्तरज्झाए भवसिद्धीयसंवुडे[1] ॥२६७॥

॥ त्ति बेमि ॥

॥ जीवाजीवविभत्ती समत्ता ॥

॥ उत्तराध्ययनसूत्रं समाप्तम् ॥

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[1] सम्मए $B^{1,2}$, J.

Commentary.

Chapter 1.

1. Cp XI, 1 *āṇupuvvim* is = *ānupūrvīm* or *ānupūrvyām*, cp. Pischel § 103, D explains *saṃjogā* thus *saṃyogāt sambandhād bāhyābhyantarabhedabhinnāt tatra mātrādiviṣayād bāhyāt kaṣāyādiviṣayād antarāt* He also cites the verse

koho ya māṇo ya aṇiggahīyā
māyā ya lobho ya pavaṭṭamāṇā |
cattāri ee kasiṇo kasāyā
siṃcanti mūlāiṃ puṇabbhavassa ||

i e 'unchecked anger and pride and active fraud and greed — these four passions are the cultivators who sprinkle the roots of transmigration'.

2 *āṇāṇiddesa°* is explained by D as *ājñā sāumya idaṃ cedaṃ ca mā kārṣīr iti guruvacanam tasya nirdeśa ittham eva karomīti niścayābhidhānam ājñānirdeśaḥ* Ś. thinks that the reading might just as well be *āṇāṇiddesatare*, but the explanation of this word is not clear. D. explains *iṅgita* thus · *pravṛttinivṛttisūcakam īṣadbhrūśiraḥkampādi sthūladhīsaṃvedi*, and *ākāra* thus. *prasthānādibhāvasūcako digavalokanādiḥ* He then cites the verse.

avaloyaṇaṃ disāṇam viyambhaṇaṃ sāḍagassa saṃvaraṇaṃ |
āsaṇasiḍhilīkaraṇam paṭṭhiyaliṃgāim eyāim ||

i. e. 'looking at the quarters, yawning, covering with the garment and abandoning the seat are the signs of going forth (?)'.

3. To illustrate the character of an *avinīta* D. tells a short story concerning the siege of Vāiśāli by king Kūṇika (Ajātaśatru) of Magadha, and narrates how the city was captured with the help of the bad disciple. The reading *paḍaṇīe* (instead of *paḍi°*)

has been adopted from A as being more congruent with skt. *pratyanīka* by which is is interpreted by Devendra.

4 *pūikaṇṇī*, cp. *pūtikarna-* m. 'a disease of the ear accompanied with a discharge of putrid matter' Suśr. 1, 260, 14; 2, 361, 3. 363, 5

5. *kanakuṇḍaga-*, cp *kaṇakuṇḍaka-* Kāut. p. 131, 11. P *kuṇḍaka-* is 'the red powder which adheres to the rice under the husk' (Childers), cp *ācāmakuṇḍaka-* Jāt 254, gg. 1—2 (*ācāma-* is 'scum of boiling rice', cp. AMg. *āyāma-* 'a thin rice porridge', Leumann Āup S. s. v). Ś evidently reads *jahittāṇaṃ*, and he mentions *caittāṇaṃ* as a *pāṭhāntara*.

6. Devendra cites in illustration of this verse the following stanza.

viṇayāo nāṇaṃ nāṇāo daṃsaṇaṃ daṃsaṇāo caraṇaṃ ca |
caraṇāhiṃto mokkho mokkhe sokkhaṃ nirāvāhaṃ ||

i e 'from discipline (arises) knowledge, from knowledge faith, and from faith good behaviour; from good behaviour final liberation, and in this undisturbed happiness'

7 Here as well as in v 20 the Berlin Mss. have *niyāgaṭṭhī* instead of *nioga°*, which is found in A and also in D.. *niyogārthī mokṣārthī*. But there is absolutely no reason for thinking that *niyoga-* 'appointment, order' (cp Jacobi SBE XLV, p 2 n 2) did ever mean *mokṣa* As for *niyāga-*, it occurs in Āyār I, 1, 3, 1; II, 2, 3, 1 and Sū I, 1, 2, 20, II, 1, 60 2, 81, and is everywhere explained as equivalent to *mokṣamārga* or *mokṣa* (Pischel § 254, Schubring Āyār s. v), the Avacūri to B[1] has also *niyāgo mokṣah* Pischel and Schubring explain the word as being = *nyāya*, but I am far from convinced of the correctness of this etymology. That *niyāga°* is the correct reading is corroborated by the *pāṭhāntara* quoted by Ś, his own reading is uncertain but seems to be something like *buddhavuttaniyayaṭṭhī*, as the equivalent is given as *buddhoktaniyakārthī*.

8 D explains *niraṭṭhāṇi* as equivalent to *vāiśikavātsyāyanādīni strīkathādini vā*

10. For *caṇḍāliya-* cp. Jacobi SBE. XLV, p. 2 n 3.

11 *āhacca* is explained by Devendra as equivalent to *kadā cit*; but the word must be the same as in Āyār I, 1, 4, 6; 7, 4, 8, 2, 4, where it is explained by Pischel § 591 as being = *āhatya* (cp. Schubring Āyār. I s v.). There seems to be no

direct obstacle to translating the word by *kadā cit* even in the Āyār., but I am unable to make out how it came to have this meaning Deśīn. 1, 62 gives *āhaccam atyartham*, but this throws no light on our passage. As for p. *āhacca-* cp Childers s. v.

12. *galyaśva . . avinītaturaṅgamaḥ* D (cp Niry. v. 71 · *gaṇḍī galī mārālī āse goṇe ya honti egaṭṭhā | āiṇṇe ya viṇīe ya bhaddāe ya egaṭṭhā*) I have dealt with this and connected words in an article on the Rummindei inscription, IA. 42, 17 ff *āiṇṇa-* is explained by D as *ākīrṇa (iva) vinītāśvaḥ*. It would be better to take it as *ājāneya* 'a noble horse, a thoroughbred', but this is scarcely possible [1].

13 Ś. mentions a reading *aṇāsuṇā* (for *°savā*). To illustrate the verse D tells a story concerning Candarudra in Ujjayinī, a very bad-tempered teacher, and his pupils

14 *vāgare* is explained by D as *vyāgṛṇīyāt*, but it must be from *vy-ā-kar-* (cp. *vāgarijja* in v. 23 infra where D. has *vyāgṛṇīyād vyākuryāt*) To illustrate the second half-verse D. tells two short stories, one concerning the subduing of anger (a man who pardons the murderer of his brother), and another concerning a certain person's indifference to agreeable and disagreeable things He also cites the following śloka

lābhālābhe sukhe duḥkhe jīvite maraṇe tathā |
stutāu nindāvidhāne ca sādhavaḥ samacetasaḥ ||

15. Ś. quotes *appā ceva dameyavvo* as a *pāṭhāntara*, he himself seems to have read *appāṇam eva damejjā* D. quotes the following verses

itaś cetaś ca dhāvantaṃ manomattamataṃ gajaṃ |
jñānāṅkuśavaśaṃ kṛtvā punaḥ panthānam ānayet ||

and *'savvam appe jie jiyaṃ'* i e. 'everything is conquered by conquering self' (= IX, 36ᵈ), and.

saddeṇa mao rūveṇa payaṃgo mahuyaro ya gandheṇaṃ |
āhārena maccho bajjhai phariseṇa ya gaindo ||

i e. 'the antilope is caught by sound, by light the moth and by smell the bee, by food the fish and by contact the elephant', and tells a story concerning the perils of not subduing greed.

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[1] I find afterwards that Leumann (v. Hüttemann Jñāta-Erzählungen p. 11 n.) compares it with the Buddhist *ājanya* = *ājāneya*, which seems to be very probable; moreover it has a close parallel in *rāiṇṇa* = *rājanya* Āup. S. § 23.

16. *vari* (instead of *varaṃ*). I have put into the text on the authority of A and of the *pratika's* in the old MSS. of Ś. and D. Nominatives ending in *-i* are quoted from the Māgadhī by Vr. 11, 10 and Mk fol 75 (Pischel § 364). Thus it is quite possible that in v 11 (supra) we ought to read *kaḍi* instead of *kàḍe*, but I have not ventured to insert it in the text in opposition to the reading of the old MSS. Further examples of nom. ending in *-i* are afforded by v. 36 (infra). — D. tells the following story. In a forest there lived a herd of elephants The leader (*yūthapati*) used to kill all new-born elephant-calves. Once a female elephant being pregnant fled to the hermitage of some holy men, and bore her calf there The little calf was named by the young anchorites *Secanaka* ('sprinkler'), when he was grown up, he killed the *yūthapati* and made himself leader of the herd Some time afterwards he destroyed the hermitage The anchorites fled to king *Śreṇika* (in *Rājagrha*), and told him of the big elephant, consequently he had the animal captured and tied up in his stable The anchorites scoffed at it, and in anger it broke the stake, ran to the forest and destroyed the hermitage a second time. The king again set out to capture it, foreseeing by supernatural knowledge that he was to be captured, the elephant spoke the verse »*vari me*«, and returned to the stable.

18 *kiccāṇa* D. gives *kṛtyānām kṛtikarmārhāṇām gurūṇām.*

19 *palhatthiyā* is explained by Devendra as *paryastikā jānujaṅghopari vastrapari veṣṭanarūpā*, and the same etymology is given by all grammarians, commentators and modern scholars, except Pischel § 285 who explains *palhattha-* as **prahlasta-* : *pra-hras-*. But this is clearly an error, for *pra-hras-* exists in *pra-hrāsa* 'shortening' and can have no meaning that would fit in with *palhattha-* and *palhatthiyā*. Moreover Suśr 2, 145, 1 says: *na pāryastikāvaṣṭambhapādaprasāraṇāni gurusaṃnidhāu kuryāt* 'he may not in presence of the teacher sit on his hams, lean against anything or stretch out his legs', a passage offering a striking parallel to this verse. In Pāli also *pallatthikā* is 'sitting on the hams, squatting' (Childers). — Ś. has the same reading as the text, but mentions another one *pāyappasārie vāvi.*

20. *vāhitto vyāhṛtaḥ śabditaḥ* D. The word is explained in the same way by Hc. I, 128, II, 99 and in other places; but

Pischel § 286 thinks it more likely that *vāhitta-* is = *vyākṣipta-*, although derivation from *vyāhṛta-* is also possible (§ 194).

21. *jattaṃ ti prākṛtatvād bindulope takārasya ca dvitve yad gurava ādiśanti tat* (D.). Thus *jattaṃ* is = *yat tat* (cp. AMg *jad atthi*, Pischel § 427) with *jad(t)* for common *jaṃ* in Prākrt.

22. *ukkuḍuo muktāsanaḥ karaṇataḥ pādapuñchanādigataḥ* (cp SBE. XLV, 4 n. 3); other explanations are quoted by Leumann Āup S. s v., cp Bohtlingk s. v *utkuṭaka* and Childers s. v. *ukkuṭika-* (e. g Mahāvagga I, 38, 2 *ukkuṭikaṃ nisīdāpetvā* 'sitting down in a squatting position').

23. Regarding *attha* cp. Pischel § 290.

24 D. quotes the following verses·

dharmahānir aviśvāso dehārthavyasanaṃ tathā |
asatyabhāṣiṇām nindā durgatiś copajāyate ||

and: *annaha paricintijjai kajjaṃ pariṇamai annaha ceva* |
vihivasayāṇa jīyāṇaṃ muhuttamettaṃ pi bahuvigghaṃ ||

i. e. 'a plan is devised in one way, but the result comes out otherwise; even the shortest time is full of obstacles to the living beings subdued by fate'.

25. To illustrate *nirartha*, D gives the verse quoted by Jacobi SBE. XLV, 4 n. 4, and to illustrate *marmaja* the following verses:

taheva kāṇaṃ kāṇa tti paṇḍagaṃ paṇḍaga tti vā |
vāhiyaṃ vāvi rogi tti teṇaṃ cora tti no vae ||

i. e 'therefore one should not call a one-eyed man 'one-eye' or a sexually impotent man 'eunuch', nor should one call a sick man 'sick' or a thief 'burglar''; and

mammaṃ jammaṃ kammaṃ tinni vi eyāiṃ pariharijjāhi |
mā mammāisu viddho mārejja paraṃ marejjā vā ||

i. e. 'one should avoid these three: a weak point, birth and action so that one may not hit anyone at a weak point etc. and thus kill another person or die oneself'.

26. D.: *samareṣu kharakuṭīṣu* | *tathā ca cūrṇikṛt* | *samaraṃ nāma jattha lohārā heṭṭhākammaṃ karenti* | *nīcāspadānām upalakṣaṇam etat.* The word must be identical with skt. *samará-* 'coming together, battle', and clearly denotes a place where people come together, forgather. — *egatthie* contains the form *thī* = *strī* (Pischel § 147) and is an Instr. Sg. in *-ie* (instead of *-ie*), cp. *khantie* III, 13 (infra); such forms are quoted only from the Apabhraṃśa by Pischel § 385. D. quotes the following verse:

mātrā svasrā duhitrā vā na viviktāsano bhavet |
balavān indriyagrāmaḥ paṇḍito 'py atra muhyati ||

27. To be read *vuddhā* (not *buddhā*); Ś. and D have *vṛddhāḥ sīleṇa* is a *pāṭh.* mentioned by Ś. (for *sieṇa*) *payao* is *prayatah, prayatnavān* or *padataḥ.*

28. *besa-* (also in v. 29) is = *dveṣya-*, cp. *vesattaṇa-* and *vesakkhijjaṃ dveṣyatvam* Deśīn 7, 79 (*be°* is to be written for *ve°*, cp Pischel § 300)

29. D. quotes the following *śārdūlavikrīḍita*
sadbodhaṃ vidadhāti hanti kumatiṃ mithyādṛśam bādhate |
dhatte dharmamatiṃ tanoti satataṃ[1] *saṃveganirvedane |*
rāgādīn vinihanti nītim amalāṃ puṣṇāti hanty utpatham |
yad vā kiṃ na karoti sadgurumukhād abhyudgatā bhāratī ||

30 D *anucce dravyato nīce bhāvatas to alpamūlyādāu* — *akuc* is explained thus. *akuca aspandamāne na tu tiniśaphalakavat kiṃ cic chalati* There seems to be no sanskrit word *akuca-*, but the meaning is clear nevertheless *appakukkue alpaspandanaḥ karādibhir alpam eva calan*; the word *kukkuya-* occurs e. g. Uvās I, § 52 and in the compound form *aku°* in II, 20 (infra) and Āyār I, 9, 4, 14 (= *niścala*), further in *kukkuiya-* Āup S, *kokkuiya-* Āup. S. KS Schubring 6, 13 &c. In the comm. to Uvās, and Āup S it is stated to be = *kāutkucika-*, a word that does not exist. But according to Leumann Āup. S. p 165 and Hoernle Uvās II, 30 n it is more likely = *kāukṛta* or *kāukṛtika-*, which seems to be formally correct Cp. also p *kukkucca-*, *kukkuccaka-* 'misconduct, remorse, restlessness' (Childers) and the northern Buddhist form *kutkuñcaka-* 'remorseful' Divyāv. pp 8, 3 302, 3

31 D. quotes the following verse:
kālaṃmi kiramāṇaṃ kisikammaṃ bahuphalam jahā hoi |
iya savva cciya kiriyā niyaniyakālaṃmi viṇeyā ||

i e 'as ploughing being made in right time gives plenty of fruit, so every action is to be done in its proper time'.

32. *parivāḍie · paripāṭyām pāṅktyām bhoktum upaviṣṭapuruṣasambandhinyām* D.

33. I have put *laṃghiyā* in the text instead of *laṃghittā*, on the authority of Ś. D. who give *laṃghiya iti ullaṃghya.*

34. *phāsuya- · prāsukaḥ sahajasaṃsaktijajanturahitaḥ* D. This

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[1] *parame* al.

is always explained as 'free from living beings' (SBE. XLV, 6 n. 1), and is said to be skt. *prāsuka-*, a word that only seems to exist in Jainist sanskrit e. g Hem. Pai 1, 308, 311; 12, 61, 178, *aprāsuka-* Śīlāṅka 2, 4 &c. The word is denominated as obscure by Leumann Āup. S p. 140, but Hoernle Uvās. s v., Pischel § 208 and J J Meyer Hindu Tales p. 57 n. 4 derive it from **sparśuka-*; cp p. *phāsu-*, *phāsuka-* 'pleasant, agreeable' (Childers) from **sparśu(ka)-*.

35. *samayaṃ* : *samakam anyāiḥ saha* D

36 The terms in this verse are somewhat unintelligible notwithstanding the following explanations by Ś and D · *sukṛtam suṣṭhu nirvarttitam annādi | supakvaṃ ghṛtapūrṇādi | itir ubhayatra pradaiśane | succhinnaṃ śākapatrādi | suhṛtaṃ sūpavilepanādināmatrakāder ghṛtādi | sumṛtaṃ ghṛtādyeva śaktusūpādau | suniṣṭhitaṃ suṣṭhu niṣṭhām rasaprakarṣātmikāṃ gatam | sulabdhaṃ śobhanamodanādi akhaṇḍojjvalaṃ susvādam ikṣvādinā | ity evaṃprakāram anyad api sāvadyaṃ varjayen muniḥ || yad vā | suṣṭhu kṛtaṃ yad anenārāteḥ pratikṛtam | supakvam pūrvavat | succhinno 'yaṃ nyagrodhadrumādiḥ | suhṛtaṃ kadaryasya dhanaṃ cāurādibhiḥ | sumṛto 'yaṃ pratyanīko dhigvarṇādiḥ | suniṣṭhito 'yaṃ prāsādādiḥ | sulabdho 'yam karituragādiḥ | itiḥ sāmānye nāiva sāvadyaṃ varjayen muniḥ ||* The Avacūri in B[1] gives the following explanations. *supakvaṃ ghṛtapūrṇādi, succhinnaṃ nyagrodhādi*[1] and *sulaṭṭhi tti* (for *sulabdham*) *modakādi*. Of all these words I can only find *supakva-*, that does apparently mean the same thing as modern *pukka* 'food prepared with ghee' As a matter of fact the two different explanations given by Ś. and D seem to show that they did not fully understand the verse

37. Ś. reads: *khaḍḍuyāhiṃ caveḍehiṃ akkosehi vahehi ya,* and mentions the reading of the text as a *pāṭhāntara* *khaḍḍuya-* 'knock' apparently belongs to *khaḍ-* 'break asunder, tear' Dhātup. 32, 14 and *khaḍḍai* = *mṛdnāti* Hc. IV, 126 *anusāsanto* according to D. is = *anuśāsyamānaḥ*

38 *kallāṇa* = *kalyāṇam* is the crude form used as accusative; cp. *buddhaputta* (nom.) in v 7 supra and several other forms quoted by Pischel § 364 The grammatical construction of this verse is hopelessly confused, and there is no doubt some mis-

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[1] But in B[2] *śākapatrādi.*

understanding on D's part in his explanation of this and the foregoing verses. According to D. v. 38 ought to run in the following way (translated into sanskrit): *khaḍukā* (?) *me capeṭā me ākrośāś ca vadhāś ca me | kalyāṇam anuśiṣyamānaḥ pāpadṛṣṭir iti manyate*, and this must be rendered: 'I get knocks and boxes on the ear and invectives and blows — when being nicely taught he[1] thinks him[2] a man of evil faith'. This is possibly right, although the construction is rather a clumsy one. It would suit the meaning better to read *anusāsantaṃ* with A and translate this by *anuśāsantam*, but I dare not do that in the face of D's authority. But v. 39 must be rendered thus: *putro me bhrātā jñātir iti sādhuḥ kalyāṇaṃ manyate, pāpadṛṣṭiṃ tv ātmānaṃ śāsyaṃ dāsam iti manyate*, i. e. 'he is my son, my brother, my relative, so thinks the good (pupil) of the good (teacher), he thinks himself a man of evil faith, a slave who ought to be punished' D. renders *sāsaṃ* by *śāsyamānam*, but this is quite impossible, it must be *śāsyam*.

40 *tottagavesae* : *tudyate vyathyate 'neneti totraṃ dravyataḥ prājanako bhāvatas tu doṣāvirbhāvakaṃ vacanam eva | tadgaveṣakaḥ kim aham amīṣāṃ jātyādidūṣaṇaṃ vacmiti mārgakaḥ* D.; he cites the following verse:

> *māsopavāsanirato 'stu tanotu satyaṃ*
> *dhyānam karotu vidadhātu bahir nivāsam |*
> *brahmavrataṃ dharatu bhāikṣarato 'stu nityaṃ*
> *roṣaṃ karoti yadi sarvam anarthakaṃ tat ||*

and tells a short story illustrating the word *buddhopaghāti*.

41. *pattiena* : *prītyā priyavacobhāṣaṇādinā* D.; *pattiya-* 'kindness' Sch. KS 5, 5, *appattiya-* Āyār. I, 9, 2, 12 &c. is derived from *pratīta-* by Schubring and others (but cp. Pischel §§ 281, 487).

43 Ś mentions a different reading: *maṇoruiṃ vakkaruiṃ* &c.

44. Ś. mentions a different reading: *vitte acoie khippaṃ pasanne havai thāmavaṃ. vitte* : *vitto vinītavinayatayāiva sakalaguṇāśrayatayā pratītaḥ* D For *kiccāṇaṃ* cp. v. 18 supra.

46. Ś. mentions *sampannā* for *pasannā*. *aṭṭhiyaṃ* : *artho mokṣaḥ sa prayojanam asyety arthikam* D.

47. Ś. mentions *maṇoruiṃ* and *kammasampayaṃ*, and adds: *Nāgārjunīyās tu paṭhanti | maṇicchiyaṃ sampayamattim āgae* (?).

48 *malapaṅkāu raktaśukre* D.

[1] The bad pupil. [2] The teacher.

Chapter 2.

D. *vyākhyātaṃ vinayaśrutākhyam prathamam adhyāyanam idānīṃ dvitīyam ārabhyate | asya cāyam abhisambandhaḥ | ihānantarādhyayane vinayaḥ saprapañca uktaḥ sa ca kiṃ svasthāvasthāir eva samācaritavya uta pariṣahamahāsāṃyavyākulitamanobhir api | ubhayāvasthāir apīti brūmaḥ* ||.

According to the Niry. v. 76 and Ś this chapter is extracted (*uddhṛta*) from the eighth *pūrva* (*karmapravāda*), *prābhṛta* (*pāhuḍa*) 17 Niry. vv. 81 ff. and Ś. tell us that the *pariṣaha's* 20 and 21 arise from *jñānāvaraṇīyakarman*, 15 from *antarāya*, 7. 8. 6. 10. 14 12 and 19 from *cāritramohanīya*, and 22 from *darśanamohanīya*; the remaining eleven arise from the *vedanīya*. These alone belong to a *kevalin*. More detailed accounts are given by Umāsvāti Tattvārthas. IX, 9 ff.

āusaṃ · āyuṣmann iti śiṣyāmantraṇam | idaṃ ca Sudharmasvāmī Jambusvāminaṃ pratyāha D. — D. gives the verse quoted by Jacobi SBE XLV, p 8 n. 4 in order to show that Mahāvīra's sermon was intelligible to every living creature. *pariṣaha-* 'trouble' occurs e g. Āyār I, 6, 2, 1 8, 3, 2. 6, 5. 7, 5. 8, 21; Sū. I, 16, 4, KS 108, 114. Āup. S. &c.; cp. *pariṣahā* 'patient endurance of troubles'. *digiṃchā* is = *jighatsā* 'hunger', cp. Pischel § 74. *nisīhiyā* : *nāiṣedhikī śmaśānādāu svādhyāyabhūmiḥ* D.; but a sanskrit-word *nāiṣedhikī* from *ni-ṣidh-* 'to drive away' could not have this meaning Hc. I, 216 gives *nisīha* and *nisīḍha* as equivalents of skt *niśītha* 'midnight, time of sleep' (Pischel § 221), and I suppose that *nisīhiyā* means 'place of rest, place for sitting down in'[1]. Cp. Weber Ind. Stud. XVI, 256 sq. 452 sq who thinks *niśītha* to be a false etymology for *nisīha*.

1. *bhe* = *bhavatām* D According to Pischel § 422 it is derived from *tubbhe* in an unaccentuated position (but Weber Bhag. 1, 404 n. 3 and Leumann Āup S s v. consider it to be = *bhoḥ*). *āṇupuvviṃ suṇeha me* = I, 1 d.

2. Ś. gives *digiṃchāpariyatte* = *°tapte*, and does not mention the reading *₀parigae*.

[1] This is apparently correct; *nisīhiyā* stands for **nisīdhiyā*, and is an aspirated form of *nisīdiyā* (from *ni-sīd-*), which Khāravela in his inscription uses of the resting-place of Jain ascetics, cp. WZKM. XXIX, 230 n. 2.

3. *kālīpavvamgasamkāsi tti | prākṛtatvāt kālīparvasaṃkāśāṅgaḥ | tapaḥkarṣitatayā kākajaṅghāparvasadṛśo bāhujaṅghādyaṅgaḥ* D.; *kālī* is skt. *kālikā* 'blackbird' and also 'crow', cp. Barnett Antagaḍadasāo p. 115 n. 7 As for *kise dhamaṇisaṃtae* cp. Dhp. 395: *kisam dhamanisamthatam*, and J J Meyer Hindu Tales p 111 n. 3. D. here tells a short story of the ascetic Hastimitra from Ujjayinī and his son Hastibhūti, in order to illustrate the endurance of the *kṣutparīṣaha* This story is said by Ś. to originate from the *niryuktikāra*.

4. *dogumchī* A, *jugupsī* D. (cp. Pischel § 74) Ś reads *laddhasamjame*, but mentions the variant readings *lajjasamjame* and *°samjae*. *viyaḍassa vikṛtasya vahnyādinā vikāram prāpitasya* D.

5. According to Ś. there exists another reading · *savvao ya pavvaie*, instead of *tam titikkhe parīsaham* D. tells a short story of Dhaṇamitta the merchant and his son Dhaṇasamma from Ujjayinī who became ascetics; the son died from thirst rather than drink cold water, and was reborn a god as a reward for his good deed.

6 Ś. seems to have read: *nāivelaṃ vihaṇṇejjā pāpadiṭṭhī vihannaī* (the words not all quite certain)

7 *nivāram* (Jacobi) spoils the metre; the MSS and Ś D. have *nivāraṇam ahe* (from A) is apparently an old Māgadhi form of *aham*, cp. *hage* &c (Pischel § 415 sq) D. tells the story of the four pupils of Bhadrabāhu, given by Jacobi Hem Par. App 'p 1. As in that work there is no translation I give one here.

In the town of Rājagṛha four friends who were merchants grew up together. They heard the law from Bhadrabāhu and became ascetics They studied the sacred lore eagerly and set up a standard for their solitary life. Roaming about in calmness of spirit they again reached the town of Rājagṛha, and at that time it was winter. And that is of such a nature: 'during it the poor people play the lute with their teeth and the waters of the pools turn into ice during the nights; birds &c die killed by the icy winds, and the trees abundant in flowers, fruits and twigs suddenly become withered'.

When they had finished their tour of alms they returned in the third *pāuruṣī* (of the day[1]).

And there at the entrance of a mountain-cave the first one entered his last *pāuruṣī* (of the day), where he stood. The sec-

[1] Cp. Utt. XXVI, 32 sq

ond one (likewise) remained in the townpark, the third one near the park, and the fourth one in the neighbourhood of the town. They remained standing there They had the following rule. at the place where they were when the last *pāuruṣī* (of the day) began there they had to remain during the performance of their religious exercises The one in the neighbourhood of the cave suffered an intense (?) cold With a body shivering with the mountain-wind but a mind firm as Mt. Mandara he endured it, and died during the first quarter of the night The one in the park (died) during the second, and the one in the neighbourhood of the park during the third quarter But the one standing near the town did not suffer such cold on account of the warmth of the town, and died in the fourth quarter. All of them were reborn in the *devaloka*. And so other people ought to endure completely what those men endured

8 *ghiṃsu vā giṣme vāśabdāc charadi vā* D. According to D and J *ghiṃsu* is = *griṣme* which seems impossible, according to Pischel §§ 101 105 it is = ved *ghraṃsá-*, which is likewise impossible, as the accent of Prākrit is not the Vedic one I think that *ghiṃsu* is a loc pl **ghṛmsú* from ved *ghrams-*, cp *pumsú-* AV XII, 1, 25 and *māsú* TS. VII, 5, 2, 2 (cp *māssú* PBr IV, 4, 1) Cp Lanman Noun-infl. 497; Macdonell Vedic Gr p 221 n 9

9 Ś reads *no 'bhipatthae*, but mentions also our reading. D tells a story of the young son of a merchant who could not endure the heat and thirst during his tours of alms, and so went into a house and lived with the wife of another man But his mother rescued him, and he became a severe ascetic. As he was of very delicate health he was scorched to death when meditating on a desolate rock in the blazing sunshine. In this story the following verse is quoted:

varam praveṣṭum jalitaṃ hutāśanam na cāpi bhagnam cirasaṃcitam vratam |
varam hi mṛtyuḥ suviśuddhakarmaṇo na cāpi śīlaskhalitasya jīvitam ||

10. *ayam abhiprāyaḥ* | *yathā śūraḥ kari śarāis tudyamāno 'pi taḍaganaṇayā raṇaśirasi śatrum jayati evam ayam api daṃśādibhir abhidrūyamāṇo 'pi bhāvaśatrum krodhādhikaṃ jayet* | D. *sama-r-eva* is analogous to the examples from AMg. given by Pischel § 353; D. says: *prākṛtalakṣaṇatvād visarjanīyasya rephaḥ*.

11. *uvehe* : *upekṣeta udāsīnyena paśyet* D — *bhuṃjante maṃ-*

sasoṇiyaṃ = Āyār. I, 8, 9 c. D. tells a short story of Śramaṇabhadra, son of king Jitaśatru of Campā, who turned monk and was devoured by flies and gnats during the performance of his religious exercises. In this story are quoted the following verses (taken from a description of the hells):

śṛgālavṛkarūpāiśca citrakākāradhārakāiḥ |
ākṣepatroṭitasnāyu bhakṣyante rudhirokṣitāḥ ||
śvarūpāih kolarūpāiśca nārakā bhayavihvalāḥ |
khaṇḍaśaḥ pratilupyante krandantaḥ śabalādibhih ||
kākagṛdhrādirūpāiśca lohātuṇḍāir balānvitāiḥ |
vinikṛṣṭākṣijihvāntrā viceṣṭante mahītale ||
prāṇopakramaṇāir ghorāir duḥkhāir evamvidhāir api |
āyuṣyakṣipitenāiva mriyante duḥkhabhāginah ||

12. *hokkhāmi* (also in V, 7 infra) is thought by Pischel § 521 (cp § 265) to be a false form derived from **bhoṣya*- = *bhaviṣya*- But this is certainly incorrect, as *hokkhāmi* arose no doubt in analogy with *bhokkhāmi* (Āyār II, 1, 5, 5. 9, 6 11, 1, KS. § 18) = *bhokṣyāmi* (cp. Pischel § 532) *ii bhikkhū na cintae* = v. 7 d (supra)

13. Ś. mentions another reading. *acelae sayam hoi sacele āvi eyayā*. To illustrate this verse D tells a story of Āryarakṣita from Daśapura, son of Somadeva and Bhaddasammā[1], brother of Phalgurakṣita and pupil of Tosaliputta, from whom he learnt nine *pūrva's* and part of the tenth He was the successor of Vajrasvāmin (A. V. 584)[2]

14 *tam titikkhe parīsaham* = v 5 d (supra)

15 D. tells a story concerning the son of king Jitaśatru in Acalapura, who turned monk (regarding the endurance of *arati*).

16 I have put *maṇūsāṇam* into the text on the authority of A, this form being the common one in AMg (Pischel § 63) As to *jāo logammi itthio*, cp. Āyār I, 5, 4, 4. Ś. gives the *pāṭh. sukaram* for °*kadaṃ* — D. quotes the following verses·

vibhūsā itthisamsaggi paṇīyam rasabhoyaṇam |
narassattagavesissa visam tālauḍaṃ jahā ||

i. e 'ornaments, intercourse with women, and eating of well-

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[1] In the Niry. v. 102 and in Āvaś Niry. VIII, 50 sq she is called Rudrasomā, cp. Weber Ind. Stud. XVII, 63.

[2] This story has been edited by Jacobi Hem. Par. App. p. 21 ff.

dressed food are like a deadly poison to a man who is searching for the self', and:

mahilā ālakulaharaṃ mahilā duccariyakhettam |
mahilā doggaidāraṃ mahilā joṇī anaṭṭhāṇaṃ ||

i. e. 'woman is a house of scorpions, woman is a field for bad behaviour, woman is the door of hell, woman is the origin of all evil'.

17. *ādāya* : *buddhyā gṛhītvā* D. (but Ś. has *āṇāya* = *ājñāya*, and mentions a *pāṭhāntara*, which however is not quite clear) I have written *paṃkabhūyā u* according to (Ś. and) D. the latter of whom gives · *paṅkaḥ kardamas tadbhūtā eva muktipathapravṛttānām prabandhakatvena mālinyahetutvena ca tadupamā eva* | *tur avadhāraṇe* || In AMg. the passive of *han-* is generally *hammai* (Pischel § 540). D here tells the story of Śakatāla and Sthūlabhadra, given by Jacobi Hem Par App. p. 2 ff.

18 Ś gives also the reading: *ega ege care lāḍhe. lāḍhe* : *yatyātmānam prāsukaiṣaṇīyenāhāreṇa yāpayatīti* D. The word also occurs in XV, 2 (infra), where it is explained as = *sadanuṣṭhanatayā pradhānaḥ* (cp SBE. XLV, p 70 n 1) and in Āyār. II, 3, 1, 8 &c. Pischel § 564 explains it as being = *laṭṭho anyāsakto manoharaḥ priyamvadaś ceti* (*tryarthaḥ*) Deśīn. 7, 26 and skt. **laṣṭa-* = *laṣita-*.

19. *asamāno* · *gṛhibhir āśrayīmūrchitatvenānyatīrthikaiś cāniyataviharādināsadṛśah* D. — D tells a story of some *sthavira's* and their pupil Datta in the town of Kollayara

20. *susāṇe egao* = XXXV, 6 a—b (infra) and cp. Āyār. I, 9, 2, 3 c—d: *susāṇe sunnagāre vā rukkhamūle vi egaya vāso* ||.

21 *acchamāṇassa* is mentioned as a *pāṭhāntara* by Ś ; according to him there seems also to have been a reading *uvasaggabhayam bhavei*. D tells a short story· Kurudattasuta, son of a rich man in Hastināpura, is an ascetic, and endures with patience abuse from some wanderers whilst standing in a meditative position without altering his place.

22. I have put *vihammejjā* and *vihammaī* into the text in spite of all the MSS., cp. note on v. 17 supra

23. All the MSS. have *pairikkuvassayaṃ*; it is *pairikkaṃ* = **pra-vi-rikṇam* (from *ric-* Pischel § 566) and *upāśrayam*. D. here narrates a brief story of the two brothers Somadatta and Somadeva, sons of Jannadatta from Kosambī, who remained during a great inundation at the place where they had formerly lived.

25. *gāmakaṇṭagā* : *grāma indriyagrāmas tasya kaṇṭakā iva kaṇṭakāḥ | atiduḥkhotpādakatvena ||* D. — D. here tells a story of a man called Arjuna (or rather, according to Ś., Durjana(ka)), from Rājagṛha, who was transformed into a *yakṣa* Mudgarapāṇi, and committed terrible murders and manslaughter; but Mahāvīra approached him and made him turn from his evil ways.

26. *titikkham paramam naccā* cp. Āyār. I, 8, 25 c; Sū. I, 8, 26 D. explains *maṇaṃ* as = *manaś cittam*; but this is no doubt a mistake, as *maṇam pi na paosae* seems to render a *manāg api na pradūṣayet* 'he may not abuse even in the slightest degree'.

27. *natthi jīvassa nāsu tti* is translated by Jacobi SBE. XLV, p. 13 'I have not lost my life', but according to D. it ought to be : 'there is no death for the soul'. The reading of Ś. is uncertain but probably *na taṃ pehe asāhuyam*; he mentions our reading as a *pāṭhāntara*. D. here tells the story of King Ḍaṇḍaki in Kumbhakāranagara[1] and of his cruel behaviour towards holy men. Cp. Kāuṭ. p. 11; Vāts Kāmas. p 24; Rām. II, 79—81; Kām. Nītis. I, 58; Jātaka vol. V, pp. 29. 143. 267 &c. Cp. Charpentier WZKM. XXVIII, 224 ff

29. *goyaraggapaviṭṭhassa* : *gocaram bhikṣācaryā | tasyā agram gocarāgram eṣaṇā śuddhagrāhitayā | pradhānagocara ity arthaḥ ||* D. To illustrate this verse D. tells the story of the destruction of Dvāravatī; it has been edited by Jacobi ZDMG. 42, 493 sq. (cp. J J. Meyer Hindu Tales p. 299; Charpentier ZDMG. 67, 675 sq.).

30. *ghāsa* (also Āyār. I, 9, 4, 9. 10. 12; Āup. S. &c.) is said by D. to be *grāsa-*, but in reality it represents skt *ghāsá-* 'food', cp. Leumann Āup. S. p. 117.

31. D tells a *lāukikam udāharaṇam* (which is not in the Niryukti) to illustrate this verse : Vāsudeva, Baladeva, Saccaga and Dāruga rest during the night under a *nyagrodha*-tree. Each of them keeps watch for a quarter of the night. But 'Anger' in the shape of a *piśāca* comes and engages one after another in combat Saccaga, Dāruga and Baladeva are all conquered, because they get angry when the combat lasts too long, but Vāsudeva conquers him, being glad to meet a good fighter. — After that he tells another story of the ascetic Dhaṇḍha, a son of Vāsudeva, who was taught by the prophet Ariṣṭanemi how to endure the *alābhapariṣaha*.

[1] Elsewhere called Kumbhavatī.

32. *tattha* : *tatra prajñāsthāpane* D. *puṭṭho tatthahiyāsae* = Āyār. I, 8, 8, 8 b; Sū. I, 9, 30.

33. Here as in v. 35 Ś. gives *eyam* for *evam*. D. tells a short story of the monk Kālavāiśika, son of King Jitaśatru in Mathurā, who endured pains without using drugs.

35. According to Ś. there is also a reading *tantayam*. D. tells a story of the monk Bhadra, son of King Jitaśatru in Śrāvasti, who was captured by some men and wrapt up in a bundle af *darbha*-grass. It tore his skin and flesh to pieces but he suffered the pains meditating over the following verses:

pradīptāṅgārapūrṇeṣu vajrakuṇḍeṣv asandhiṣu |
kūjantaḥ karuṇam kecid dahyante narakāgninā ||
agnibhītāḥ pradhāvanto gatvā Vāitaranīm nadīm |
śītatoyām imām jñātvā kṣārāmbhasi patanti te ||
kṣāradagdhaśarīrāś ca mṛgavegotthitāḥ punaḥ |
Asipattravanam yānti chāyāyām kṛtabuddhayaḥ ||
śaktyaṣṭapāśakuntāiś ca khaḍgatomarapaṭṭiśāiḥ ||
chidyante kṛpaṇās tatra patadbhir vātakampitāiḥ ||

These verses also seem to be a quotation from a description of the hells, cp. note to v. 11 supra

36 Ś gives another reading *kiliṭṭha*° *sāyam no paridevae* = 8 d (supra).

37. Ś. mentions the variae lectt. *veento* for *veejja* and *uvvaṭṭe* for *dhārae nijjarāpehī* : *nirjarāpekṣī ātyantikakarmakṣayābhilāṣī* D. — D quotes the following verse:

na śakyam nirmalīkartum gātram snānaśatāir api |
aśrāntam eva śrotobhir udgiran navabhir malam ||

and tells a short story of the merchant Sunanda from Campā who turned monk and endured the *jallapariṣaha*.

38. The commentary runs: *abhivādanam śironamanacaraṇasparśanādipūrvam abhivādaye ity ādi vacanam* | *abhyutthānam sasambhramāsanamocanam* | *svāmī rājādiḥ* | *kuryād vidadhita* | *nimantraṇam atra bhavadbhir madīyagṛhe gṛhītavyetyādirūpam* | *ya iti svayūthyāḥ paratīrthikā vā tāny abhivādanādīni pratisevante āgamaniṣiddhāny api bhajante na tebhyaḥ spṛhayed yathā sulabdhajanmāno 'mī ya evamvidhāir abhivādanādibhiḥ satkriyanta iti munir anagāra iti sūtrārthaḥ* ||. This shows that the last half-verse should be translated thus: 'a monk should not envy those who go after these (marks of respect)'.

39. *aṇukkasāī* seems to be *aṇu-kaṣāyī*, but it is also rendered by *anutkaṣāyī*. Ś. mentions the variæ lectt *rasiesu* and *na tesim pihae muṇī* (end of the verse). D. tells a short story of the *purohita* Indradatta in Mathurā concerning the endurance of the *satkārapuraskārapariṣaha*.

40. *seśabdo 'thaśabdārtha upanyāse* | D.; cp. Pischel § 423. D. quotes the following verse:

śubhāśubhāni karmāṇi svayam kurvanti dehinaḥ |
svayam evopabhujyante duḥkhāni ca sukhāni ca ||

kena cit svayam ajānatā jānatā vā kaṇhuitti kasmiṃścij jīvādāu vastuni sugame 'pi | D., cp SBE. XLV, 14 n 2

41 There is an *arthāntara* for *ahapacchā*; it should be *athāpathyāni* (viz. *karmāṇi*). *udīryante vipacyante* | D About *assāsi āśvāsaya svasthīkuru* | D., cp Pischel § 421 D quotes this verse·

pūrvapuruṣasiṃhānām vijñānātiśayasāgarānantyam |
śrutvā sāmpratapuruṣāḥ katham svabuddhyā madam yānti ||

and tells a story of the teacher Kālaga from Ujjayinī and his pupils concerning the *prajñāpariṣaha*.

43. *paḍivajjiyā* is the reading of Ś *chaumam* : *chadma jñānāvāraṇādi karma* | D — D tells the following story: two brothers lived as ascetics on the shore of Gaṅgā, one of them a learned teacher, the other one an idle fellow who only ate and slept The teacher finally became tired, and in his thoughts he envied his brother. He was reborn a god Afterwards he was again reborn an Abhīra and now had a very beautiful daughter. As a number of young men driving their carts along the road gazed at her and so broke their wheels and upset their carts, she was called '*Aśakaṭā*' ('Cartless') and her father '*Aśakaṭapitā*'. Afterwards he became an ascetic, and having studied the first four chapters of the Uttarādhyayana he reached the *kevalajñāna*.

45. *atthi . vidyante jinā mahāvideheṣu* D. To illustrate this verse the Niryukti v. 128 ff. quotes, and Ś. comments upon, a series of verses relating how a misfortune arose from some lucky thing or event; they all end with the words: *jāyam saraṇao bhayaṃ* 'from the refuge there has arisen danger', and form a close parallel to the Jāt. 432 (Padakusalamāṇavajātaka), a parallel which has been dealt with by S d'Oldenburg in an article in the Russian language translated by Dr. Wenzel in JRAS. 1893, 301 ff. (for this special point cp. p 341 ff.).

Chapter 3.

D. *uktam parîsahādhyayanam samprati caturangīyam ārabhyate | asya cāyam abhisambandhaḥ || ihānantarādhyayane parîsahasahanam uktam tac ca kim ālambanam urarîkṛtya kartavyam iti praśnasambhave mānusatvādicaturangadurlabhatvam ālambanam anenocyate ||*

1. Ś. mentions *dehino* as a *pāṭhāntara* for *jantuṇo* D. quotes the following verse:

jammajarāmaraṇajale nāṇāvihavāhijalayarāinne |
bhavasāyare apāre dullabham khalu māṇusam jammam ||

i e 'in the shoreless ocean of existence, where birth, old age and death are the water, and which is full of different diseases as fishes, birth as a human being is really difficult to obtain'. After the verbal commentary he adds: *mānusatvādīnām ca durlabhatvam upadarśayatā collakādayo dṛṣṭāntāḥ sūcitās | te cāmī |*

collagapāsagadhanne jūe rayaṇe ya suminacakke ya |
cammajuge parimāṇū dasā diṭṭhantā maṇuyalambhe ||[1]

and he tells ten stories, of which the second (*pāsaga*) is the story of Candragupta and Cāṇakya given by Jacobi Hem. Par App. p. 13 ff., and the sixth one (*sumiṇa*) is that of Mūladeva which has been edited by Jacobi Ausg Erz p 56 ff. (it has been also translated into German and dealt with by me in Paccekabuddhagesch pp. 57—83. Cp. also Pavolini GSAI IX, 175 ff, J. J Meyer Hindu Tales p 191 ff; Bloomfield Proc American Phil. Soc vol. 52, p 616 ff)

2. *vissambhiyā . prākṛtatvād anusvāraḥ | viśvabhṛto jagatpūrakāḥ |* D.

4. *tao tatas tadanantaram tako vā prāṇī* Ś — *caṇḍālo mātangaḥ | yadi vā śūdreṇa brāhmaṇyā jātaś caṇḍālo vokkaso varṇāntarajanmā || tathā ca vṛddhāḥ || bambhaṇeṇa suddie jāo nisāo | bambhaṇeṇa vesie jāo ambaṭṭho tti vuccai | tattha ṇisāeṇam ambaṭṭhie | jāo jo so vokkaso bhaṇṇai || iha ca kṣatriyagrahaṇād uttamajātayaḥ | caṇḍālagrahaṇān nīcajātayo | vokkasagrahaṇāt samkīrṇajātaya upalakṣitāḥ ||* D. I do not know what authority Devendra relies on (*vṛddhāḥ*), but cp. Kāuṭ. p. 164 sq.; Manu X, 8 sq.; elsewhere a Pulkasa (Pukkasa) is said to be the son of a

[1] Quotation from Niry. 166.

Niṣāda and an Ugrī (Kaut. p. 165, 9) or of a Nisāda and a Śūdrī, Manu X, 18.

5. *āvaṭṭajoṇīsu* : *āvarttaḥ parivarttas tatpradhānā yonayaś caturaśītilakṣapramāṇāni jīvotpattisthānāni āvarttayonayaḥ* || D — Ś. mentions a varia lectio *savvaṭṭha iva khattiyo*.

6. *vinihanyante viśeṣeṇa nipātyante* | D.

7. Ś. mentions a varia lectio *ājāyante maṇussayam*.

8. *vigraham audārikaśarīram* [1] | D. — D. quotes the following verse to give the etymology of the word *dharma*·

durgatiprasṛtāñ jīvān yasmād dhārayate tataḥ |
dhatte cāitāñ śubhe sthāne tasmād dharma iti smṛtaḥ ||,

and in the following a verse to scorn the Buddhists.

mṛdvī śayyā prātar utthāya peyā bhaktam madhye pānakam cāparāhne |
drākśākhaṇḍam śarkarā cārdharātre mokṣaś cānte Śākyaputreṇa dṛṣṭaḥ ||

The last verse is quoted from the commentary to Sthān. VIII and translated into German by Leumann WZKM. III, 332 n. 2. It seems to be rather a commonplace quotation, for I have met with it in some other passages in Ś. and D.

9. *neāuyā* (also in IV, 5; VII, 25; X, 31 &c.) is said to be *nāiyāyika* by D. and other commentators, and also by modern scholars, cp. e. g Leumann Āup. S. 130; Pischel §§ 60. 118 — D : *bahavo 'neka eva paribhassai tti paribhraśyanti cyavante prakramān nāiyāyikamārgād eva* | *yathā Jamāliprabhṛtayaḥ* | Here is told the story of the seven schisms in the Jain church; the story also occurs in Āvaś Niry VIII, 56 ff.; Ś. to Niry 173 ff. These stories have been treated in an excellent way by Leumann Ind. Stud. XVII, pp. 91—135; cp. further the well-known treatise on the origin of Śvetāmbaras and Digambaras by Jacobi ZDMG. XXXVIII, 1 ff. (and XL, 92 ff).

12. According to Ś the *Nāgārjunīyāḥ* recite this sūtra in a totally different way: *cauddhā sampayam laddhuṃ iheva tāva bhāyate* | *teyae teyasampanne ghayasitti vva pāvae* || *bhāyate* = *bhrājate*, but the sense of the whole is not quite clear to me; the verseend: *ghṛtasikta iva pāvakaḥ* is not uncommon in Buddhist literature. — *ujjuyabhūyassa* : *ṛjubhūtasya caturaṅgaprāptyā muktim prati praguṇībhūtasya* | D.; he quotes the following verse:

[1] Cp. Cūrṇi and Ṭīkā to Āyār I, 5, 2, 1 (Schubring s. v.).

tanasamthāranivinno vi munivaro bhatthārāyamayamoho |
jam pāvai muttisuham katto tam cakkavatti vi ||
i. e. 'the bliss of final liberation which the best sage, loathing the grass-bed and relinquishing lust, pride and illusion, attains — how could even a universal monarch reach that?'

13 *vigimca* : *vivigdhi prthakkuru* | D.; according to the commentators and Schubring Āyār. s. v. from *vic-* 'to divide, separate'. Pischel § 485 is mistaken in thinking it a derivation from *vi-krt-* 'to cut off' About *samcinu*. cp. Pischel § 502. *khantie* = *kṣāntyā*; forms in *-ie* (for *-ie*) are only quoted from Apabhraṃśa by Pischel § 385 (cp. note on I, 26 supra).

14 *visālisehim* : *māgadhadeśībhāṣayā visadṛśāiḥ* | D ; cp. Pischel § 245.

15. Concerning *puvva* cp. Jacobi SBE. XLV, 16 n

17. *dāsaporusam* : *dāsāś ca preṣyarūpāḥ porusam ti prākṛtatvāt pāuruṣeyam ca padātisamūho dāsapāuruṣeyam* | D. — *kāmakhandhāni*: *ete kāmā manojñaśabdādayas taddhetavaḥ skhandhās tattatpudgalasamūhāḥ kāmaskhandhāḥ* | D.

19 *ahāuyam* . *yathāyur āyuṣo 'natikrameṇa* | D.

20 D. quotes the following verse:

dagdhabīje yathātyantam prādurbhavati nāṅkuraḥ |
karmabīje tathā dagdhe na rohati bhavāṅkuraḥ ||

which I have certainly met with elsewhere, although I cannot point out the exact passage.

Chapter 4.

D.: *uktam tṛtīyam adhyayanam adhunā caturthāvasaras tasya cāyam abhisambandhaḥ* | *ihānantarādhyayane catvāri mānuṣatvādīny aṅgāni durlabhānīty uktam* | *iha tu tatprāptāv api mahate doṣāya pramādo mahate ca guṇāyāpramāda iti manyamānaḥ pramādāpramādāu heyopadeyatayāha* ||

1. *asamkhayam* : *asamskṛtam asamskaraṇīyam jīvitam prāṇadhāraṇam* | *yan na śatāir api sato vardhayitum truṭitasya vā karṇapāśavad asya sandhātum aśakyatvāt* | D.; he quotes the following verses:

vāsāim do va tinni va vāhijjai jaragharam pi sedhie |
sā kāvi natthi nīī sidijjai jīviyam jie ||

and: *mañgalāiḥ kāutukāir yogāir vidyāmantrāis tathāuṣadhāiḥ* |
na śaktā maraṇāt trātuṃ sendrā devagaṇā api ||;

and to the following he quotes:

jayā ya rūvalāvaṇṇaṃ sohaggam ca vināsae |
jarā viḍambae deham tayā ko saraṇam bhave ||
rasāyanam nisevanti mamsam majjarasaṃ tahā |
bhumjanti sarasāhāram jarā tahavi na nassae ||

i. e. 'when old age destroys beauty and charmingness and transforms the body, who will then bring help? They devote themselves to elixirs, flesh and liquors, and eat seasoned food, but old age does not perish nevertheless'. To illustrate this verse a story is told of the wrestler Aṭṭaṇa from Ujjayinī who, after having vanquished all his opponents, was overcome by fear of old age, and took the vows.

2 There is a varia lectio *amayam gahāya* (Ś), but the sense seems to be the same. *pāpakarmabhiḥ kṛṣivāṇijyādibhir anuṣṭhānāiḥ* | D — *pāśā iva pāśāḥ* | *bandhanahetutvāt stryādayaḥ* | . . *payaṭṭiya iti ārṣatvāt pravṛttāḥ* | D. The following verse is quoted:

vārigayāna jālam timīna harināna vaggurā ceva |
pāsā ya saunayānam narāna bandhanam itthio ||

i. e. 'the net is the bond of the great fishes living in the water, and the trap that of the antelope; the snare is that of the birds, but that of men are women'.

3. Ś reads *peccha* which he explains by *prekṣadhvam*, but this seems to be scarcely possible. However, he mentions *pecca* as var lect, and also gives the following half-verse *evam payā pecca iham ca loe* | *na kammuno pihai no kayāi*, but it is not quite clear if this is meant to be a *pāṭhāntara* or a quotation. According to D. *kṛtyante* (cp. *kiccai* = *kṛtyate* in b) is to be supplied after *payā* (: *prajāḥ*). D. quotes this verse·

yad iha kriyate karma tat paratropabhujyate |
mūlasiktesu vṛkṣeṣu phalam śākhāsu jāyate ||

and tells two stories of burglars, one of which is also briefly related by Jacobi SBE. XLV, 18 n. 2, and the other one is a story of a burglar who went in the day time to look at the hole he had broken in a wall, and not being able to restrain his joy when people expressed their surprise at the cleverness of the

thief, was taken by the police. One is reminded here of Mṛcch. act III, v. 13, where Śarvilaka boasts of his cleverness: the townspeople will admire the next day the hole that he has broken in the wall.

4. D. takes *te* as *tava*, which seems to be rather suspicious; I think it belongs to *bandhavā*. He quotes the following verses:

bandhavā suhino savve piimāiputtabhāriyā |
piivaṇāo niyaṭṭanti dāūṇa salilamjalim ||
abbhukkhanti vi tam geham piyammi vi mae jaṇe |
hitthā tenajjiyam davvam taheva vilasanti ya ||
atthovajjanaheūhim pāvakammehim perio |
ekkao ceva so jāi doggaim duhabhāyanam ||

i e. 'all relatives and friends, father and mother, son and wife go back from the churchyard, having given a handful of water; they besprinkle the house when a dear (friend) is dead, and after that they enjoy the wealth he had collected; but he himself goes alone, sent forth by bad actions, caused by storing up wealth, to hell, the place of sufferings'

5 *dīvapanaṭṭhe* is a composition of which the two parts have a wrong position one to the other; the word ought to be *pranaṣṭadīpaḥ*. But Ś also thinks it possible to explain *dīva°* by *dvīpa-* I think that would give a rather bad sense.

6 *supteṣu dravyataḥ śayāneṣu bhāvatas tu dharmam praty ajāgratsu* | D. The *bhāruṇḍa* has two heads and three legs and is used as a standard of watchfulness In KS. § 118 it is said of Mahāvīra that he was *bhāruṇḍapakkhīva appamatte*, and D. here quotes a verse·

ekodarāḥ pṛthaggrīvā anyonyaphalabhakṣiṇaḥ |
pramattā hi vinaśyanti bhāruṇḍā iva pakṣiṇaḥ ||

which occurs with a slight alteration (*asamhatā* for *pramattā hi*) in Pūrṇabhadra's Pañc. ed. Hertel II, v. 6 (p. 127, 16—17) and in Pañc. ed. Buhler & Kielhorn V, 101. The story told to illustrate this verse is that of Agaḍadatta, which was edited by Jacobi in his Ausg. Erz. p. 73, 16 ff.

7. *jam kimci* : *yat kimcid duścintitādy api pramādapadam pāśam iva pāśam bandhahetutayā manyamāno janānaḥ* | D. — *lābhāntare apūrvaprāptiviśeṣe sati kim uktám bhavati* | *yāvad viśiṣṭatarasamyagdarśanāvāptir ataḥ sambhavati tāvad idam jīvitam prāṇadhāraṇarūpam vṛmhayitvā akālopakramarakṣaṇena annapānopayogādibhiś ca vṛddhim nītvā* | D. AMg. *vūhai* is = *vṛmhayati*

(cp. Pischel § 76) 'to cause to increase'. The story told to illustrate this verse is that of Maṇḍiya, edited by Jacobi in Ausg. Erz. p. 65 ff

8. *chandaṃnirohena* is the reading in all the Mss; it is = skt. *chandonirodhena*, and ought rather to be *chanda°*, the form *chandas-* having been altered into an *-a*-noun *chanda-*; but it seems as if we had here the nominative *chandam* instead of the crude form in composition. — D tells a very short parable of a broken-in horse and an unbroken-in one, describing their respective behaviour during the battle.

9 *śāśvatavādināṃ nirupakramāyuṣāṃ* | *ye nirupakramāyuṣkatayā śāśvatam ivātmānam manyante* | *teṣāṃ iyam* (. *upamā*) *yujyetāpi na tu jalabudbudasamānāyuṣām* | D. About *kālopanīe* &c. cp. Āyār. I, 6, 5, 6.

10. *vivekaṃ dravyato bahiḥsaṅgaparityāgarūpam bhāvataḥ kaṣāyaparihārātmakam* | D — *samayā* : *samatayā samaśatrumitratayā* | D

12 *tathāprakāreṣv api bahulobhanīyeṣv api mṛdusparśamadhurarasādiṣu* | D — *koham* : D has *rakṣen nivārayet krodham*. The reading: *māyaṃ na seve payahejja loham* is given by Ś A.; *payahejja* is = *prajahyāt*, and occurs also in Sū (cp Pischel § 500)

13. *parapravādinaḥ paratīrthikāḥ* | D. — *ahamme* : *ete adhamahetutvād adharma ity amunollekhena jugupsamāno unmārgayāyino 'mī iti tatsvarūpam avadhārayan* | *na tu nindan nindāyāḥ sarvatra niṣedhāt* | D.

Chapter 5.

D.. *uktam caturtham adhyayanam sāmpratam akāmamaraṇīyākhyam pañcamam ārabhyate* | *tasya cāyam abhisambandhaḥ* | *anantarādhyayane 'kāṅkṣed guṇān yāvac charīrabheda' ity abhidadhatā maraṇam yāvad apramādo varṇitas tato maraṇakāle 'py apramādo vidheyaḥ sa ca maraṇavibhāgaparijñānata eva bhavati* | *tato hi bālamaraṇādi heyam hīyate paṇḍitamaraṇādi copādeyam upādīyate tathā cāpramattatā jāyata ity anena sambandhenāyātam idam ity ato 'sya prārambhe maraṇavibhāgam niryuktikṛtābhihitaṃ saṃkṣepatas tāvad ucyate* ||

There are seventeen different sorts of death enumerated in the Niryukti vv. 220 ff. They are exhaustively dealt with by Śāntisūri and shortly stated by D., thus:

1. *avīcimaraṇam* : *vīcir vicchedas tadabhāvād avīcir nārakatiryagnarāmarāṇām utpattisamayāt prabhṛti nijanijāyuḥkarmadalikānām anusamayam anubhavanād vicaṭanam* ||

2. *avadhimaraṇam* : *maryādāmaraṇam* | *yāni nārakādibhavanibandhanatayāyuḥkarmadalikāny anubhūya mriyate* | *mṛto vā yadi punas tāny evānubhūya mariṣyati* | *tadā taddravyāvadhimaraṇaṃ* | *sambhavati hi gṛhītojjhitānām api karmadalikānāṃ grahaṇam pariṇāmavaicitryāt* | *evam kṣetrādiṣv api bhāvanīyam* ||

3. *antikamaraṇam* : *yāni nārakādyāyuṣkatayā karmadalikāny anubhūya mriyate* | *mṛto vā na punas tān anubhūya mariṣyati* | *tad dravyāntikamaraṇam* | *evaṃ kṣetrādiṣv api vācyam* ||

4. *balanmaraṇam*[1] : *saṃjamajogavisaṇṇā maranti je tam balāyamaraṇam tu*[2] | *bhagnavratapariṇatīnāṃ vratinām evāitat* ||

5. *vasārttamaraṇam* : *indiyavisayavasagayā maranti je tam vasaṭṭam tu*[3] | *dīpaśikhāvalokanākulitapataṅgavat* ||

6. *antaḥśalyamaraṇam* · *lajjāe gāraveṇa ya bahusuyamaena vāvi duccariyam*[4] | *je na kahenti gurūṇaṃ na hu te ārāhagā honti* || *gāravapaṃkanibuḍḍā*[5] *aiyārā je parassa na kahenti* | *daṃsaṇanāṇacaritte sasallamaraṇam bhave tesim* || *punar gauravābhidhānam asyaivātiduṣṭatākhyāpanārtham parasyety ācāryāder etasyaiva phalam āha* || *evam sasallamaraṇam mariūṇa mahabbhae taha durante*[6] | *suciram bhamanti jīvā dīhe saṃsārakantāre* ||[7]

7. *tadbhavamaraṇam*. *mottum akammabhūmayanaratirie suragaṇe ya neraïe* | *sesāṇam jīvāṇam tabbhavamaraṇam tu kesim pi* ||[8]

8. *bālamaraṇam*
9. *paṇḍitamaraṇam*
10. *miśramaraṇam*

{ *avirayamaraṇam bālamaraṇam ti virayāṇa paṇḍiyam benti* | *jāṇāhi bālapaṇḍiyamaraṇam tu desavirayāṇaṃ* ||[9]

11. *chadmasthamaraṇam*
12. *kevalimaraṇam*

{ *maṇapajjavohiṇāṇī suyamaiṇāṇī maranti je samaṇā* | *chaumatthamaraṇam eyaṃ kevalimaraṇam tu kevalino* ||[10]

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[1] This is the reading of the Mss.; but according to the Niry. it ought apparently to be rendered *balākamaraṇam*.
[2] Niry. 226 a. [3] Niry. 228 b.
[4] *puvvaveyam* Ms. Berlin 706, fol. 408ᵃ [5] Hc. IV, 101.
[6] *mahābhae durantammi* Ms. Berlin 706, fol. 408ᵇ
[7] These three verses are from the Niry. 229—231.
[8] Niry. 232 [9] Niry. 234.
[10] Niry. 235

13. *vāihāyasamaraṇam*
14. *gṛdhrapṛṣṭhamaraṇam*

{ *giddhāibhakkhaṇaṃ giddhapaṭṭhao bandhaṇāi vehāsaṃ | ee donni vi maraṇā kāraṇajāe aṇuṇṇāyā* || [1]

15. *bhaktaparijñā* [2]
16. *iṅgini*
17. *pāovagamaṇam*

{ *bhattaparinnā imginipāovagamaṇaṃ ca tinni maraṇāim | kannāsamajjhimajeṭṭhā ii saṃghayaṇeṇa uvasiṭṭhā* ||

Concerning *pāovagamaṇa* cp. Leumann Āup. S. 137; Jacobi SBE. XXII, 77 n. who explains the word as = *prāyopagamana*: it is 'the motionless waiting for death'. The three last modes of death are fully described in Āyār I, 8, 8, 1 ff. (SBE. XXII, p. 74 sq.), cp. J. J Meyer Hindu Tales p. 101 n. 1. The commentary of Ś on the Niryukti gives exhaustive information upon these subjects, but it is of to great an extent to be quoted here — that is the reason why I have confined myself to the short quotations given above.

1 *duruttaraṃ* : *vibhaktivyatyayād duruttare* | D. Ś. gives also a varia lect. *duruttare*. Concerning *udāhare* cp. Pischel § 466

2. According to Ś there is another reading *santi-m-ee* instead of *santime ya*. — *akkhāyā* : *ākhyāte purātanatīrthakṛdbhir api kathite* | D

3 Concerning *ukkosa-* cp. Pischel § 112; cp also *akkusai, ukkusai* = *gacchati* Hc. IV, 162 (Deśīn. 1, 37. 117)

5 *kūḍāya gacchai* · *kūṭam dravyato mṛgādibandhanam bhāvato mithyābhāṣaṇādi | tasmin gacchaty anekārthatvāt pravartitate | sa hi māṃsādilolupatayā mṛgādibandhanāny ārabhate mithyābhāṣaṇādīni vā sevate* || D.

6 *kāliyā* : *kālikā aniścitakālāntaraprāptayo ye 'nāgatabhāvijanmasambandhinaḥ* | D.

7 Cp SBE XLV, 21 n 2 and Āyār I, 6 1, 4. *iti bāle pakuvvai* (Schubring) *kesa-* is = *kleśa-* (generally *kilesa* in Prâkrit), cp. Pischel § 296.

D. tells a short story of a certain shepherd who, during his midday-rest, pierced all the leaves of a *nyagrodha*-tree with his arrows and afterwards on the command of a prince shot through the eyes of the king, brother of the prince He did the first thing *anarthāya*, the second *arthāya*.

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[1] Niry. 236.

[2] or better *°pratyākhyāna*.

9. *māilla* : *māyī paravañcanopāyacittatvāt* | D; cp. Pischel § 595. *saḍhe* : *tattannepathyādikaraṇato 'nyathābhūtam ātmānam anyathā darśayati Maṇḍikacāuravat*[1] || It is, of course, skt *śaṭha-* 'wicked, cunning, deceitful'.

10. D. quotes the following verse:

satyaṃ vacmi hitaṃ vacmi sāraṃ vacmi punaḥ punaḥ |
asminn asāre saṃsāre sāraṃ sāraṅgalocanā ||

I have retained *duhao* in the text, it being the most common form (Pischel § 436); but D has *duviho ti dvidhā* (cp. Pischel § 451). *dvidhā dvābhyām rāgadveṣātmakābhyām bahirantaḥpravṛttātmakābhyām vā prakārābhyām malam aṣṭaprakāram karma saṃcinoti badhnāti* || D

11. *āyaṃkena* : *ātaṅkenāśughātena śūlavisūcikādirogeṇa* | D.

12 *ṭhāṇā* · *sthānāni kumbhīvāitaraṇyasipattravanādīni* | D. — *vedanāh śītoṣṇaśālmalyāśleṣaṇādayaḥ* | D.

14. *jāṇaṃ ti jānann avabudhyamānaḥ* | D. Ś. records another reading *ogāḍho* for *oiṇṇo*; he himself further reads *akkhabhaṃgammi* = *akṣabhaṅge*, but mentions also the reading of our text

16 *dhūrta* is explained by *dyūtakara*.

18. S mentions the reading of our text *vippasannam aṇāghāyaṃ* as a *pāṭhāntara*, and even mentions another one, viz. *suppasannehim akkhāyam*. His own reading seems to be something like *suppasannam ato khāyam* (?), which is not quite intelligible. *vusimao* : *ārṣatvād vaśyavatām vaśyāny āyattāni prakramād indriyāṇi vidyante yeṣām te vaśyavantaḥ* || D. As for the grammatical construction cp Jacobi SBE. XLV, 22 n. 1. The word occurs also in v. 29 infra, and I consider it extremely doubtful whether it is really = *vaśyavant-*, but I can offer no other plausible explanation[2].

20. D. gives the following story: *ego sāvago sāhuṃ pucchai* | *sāvagāṇaṃ sāhūṇaṃ kim antaraṃ* | *sāhuṇā bhaṇṇai* | *sarisava-Mandarantaraṃ* | *tao so āulīhūo pucchai* | *kuliṃgasāvagāṇa ya kim antaraṃ* | *teṇa bhaṇṇai* | *tam eva sarisava-Mandarantaraṃ* | *tao samāsāsio* | *jao bhaṇiyaṃ* ||

desikkadesavirayā samaṇāṇaṃ sāvagā suvihiyāṇam |
tesiṃ parapāsaṇḍā ekkaṃ pi kalaṃ nagghanti ||

i. e. 'A layman asked a monk: What is the difference between

[1] Cp. note to Chap. IV, 7 supra.

[2] There is at least a slight possibility that *vusimant-* might be = *vyavasāyavant* 'resolute, energetic, painstaking'.

pious laymen and monks? The monk answered: The (same) difference (as) between a mustard-seed and (mount) Mandara. Then he became perplexed and asked: And what is the difference between false ascetics and pious laymen? He answered· That is also the (same) difference (as) between a mustard-seed and (mount) Mandara. Then he took courage. And it is said: Pious laymen, practising the partial abstinence[1] are not worth one single sixteenth part[2] of duly composed monks, nor are heretics (worth one single part) of these (pious laymen)'.

21 *saṃghāḍi°* (*saṃghāṭī vastrasaṃhatijanitā* D. and Avacūri to B[1]) is not translated by Jacobi SBE XLV, 23. It is, of course, the Buddhist *saṃghāṭī* 'one of the three robes of a Buddhist monk' (Childers, BR), and denotes here the Buddhist monks as being false ascetics as well as the Brahminical ones The word *pariyāgayaṃ* seems to be *paryāyagatam* (*paryāya-* means 'the reiteration at regular intervals of a formula or else periodic circumambulation at the Atirātra').

22 *piṇḍolaya-* is explained by Ś, Dev and Av B[1] as *piṇḍāvalaga(ka)-* and *paradattopajīvin-* Of course, pkt *piṇḍolaya-* might be *piṇḍāvalaga-*, but such a word does not exist in sanskrit *piṇḍoli* is explained as 'remnants of food' in H. 427 I assume that *piṇḍola(k)a-* was originally a nickname for certain mendicant friars, bestowed upon them by those who opposed their ways of life and doctrines, cp 'the Buddhist monk *Piṇḍola-Bhāradvāja* (CV V, 8; Divyāv p 399 &c) who may have got this name from his Brahminical or heterodox adversaries. D. gives the following example: In the town of Rājagṛha a certain mendicant friar (*piṇḍolao*) did not receive any alms. Being angry he climbed up a high mountain in order to throw himself down upon the people, but fell on a rock, was crushed to pieces, and went to hell. *bhikkhāe* (also in v 28 infra) is explained by Ś. and D as being = *bhikṣādo*, but I think it possible that we have here a formation with prolonged suffix-vowel of the type *khuḍḍāga*, *°cūliyāga* (Ind. Stud. XVI, 254, 280) &c., cp Pischel § 70. D. quotes the following verse:

avirāhiyasāmaṇassa sāhuṇo sāvagassa ya jahaṇṇao |
uvavāo Suhamme bhaṇio telokkadaṃsīhim ||

[1] On *deśavirata* cp. Umāsvāti IX, 35 sq.
[2] Cp. IX, 44 (infra) *na . . . kalaṃ agghai solasaṃ* and Dhp. 70.

i. e. 'a monk who has not broken his vows and a pious layman are said by those who know the three worlds to be reborn at least in the Sudharma (-heaven)'.

23. *agārisāmāiyaṃgāni . agārino gṛhinaḥ sāmāyikam samyaktvaśi utadeśaviratirūpaṃ | tasyāñgāni niḥśañkitākālādhyayanānuvratādir[illegible]ṇi agārisāmāyikāñgāni* || D. But the word may also mean the same as the technical term *sāmāiya-m-āiyāim* (*ekkārasa*) *amgāim* (cp Weber Ind. Stud. XVI, 245 and passim) or perhaps the *añga's* specially apt for laymen (*agārin*) viz *añga* 7 ff. *duhao* is here said by D. to be = *dvayoḥ*, which is quite possible, it being formed in analogy with *ubhayoḥ*

24 *jakkhasalogayam* is, of course, *yakṣasalokatām*. The reading of B[1] *jakkhesa°* would give *yakṣeśalokatām*, but *lokatā* = *salokatā* does not seem to exist (in MBh VII, 6519 the Ed. Bomb reads *gantā salokatām* for *gantāsmi lokatām* in Ed. Calc.).

27 *kāmarūpinaḥ* | *abhilāṣānurūparūpavidhāyinaḥ* || — *adhunopapannasamkāśāḥ* | *prathamotpannadevatulyāḥ* || D

29 *tesim* &c : *teṣām anantarābhihitasvarūpānām yatīnām śrutvākarnyoktarūpām sthānāvāptim iti śeṣaḥ* || D This is a very elliptical construction, and the sentence is rendered otherwise in SBE. XLV, 23. D quotes the following verse

sugahiyatavapavvayanā visuddhasammattanāṇacārittā |
maranam ūsavabhūyam mannanti samāhiyappano ||

i e 'those who have hold themselves firmly to penance and renunciation, who have pure faith, knowledge and behaviour and possess a concentrated mind think of death as of a festival'

32 The words *āghāyāya samussayam* are translated by Jacobi SBE. XLV, 24: '(the time) for quitting one's body', and must be skt *āghātāya samucchrayam; samussaya-* is = *deha-* in Āyār. I, 4, 4, 2, and in Buddhist texts *samucchraya-* also means *deha-* (cp. e. g Burnouf Lotus p 355)[1], and *āghāyāya* stands for the common form *āghāyāe* in verse, cp Pischel §§ 363, 364 About *tinhaṃ*: viz the *bhaktaparijñā* (or *°pratyākhyāna*), *iñginī* and *pādapopagamana* (i e. *prāyopagamana*), cp. Jacobi SBE. XLV, 24 n. 1.

[1] Cp. also Mahāvastu III, p. 369, 5: *sphuliñgajālā va tato samucchrayāḥ*, which I have misunderstood in WZKM. XXVIII, 228; *samucchraya* here means the same as *kāya* in the corresponding Pāli-verse (Jāt. 522, g. 21), i. e. 'body'.

Chapter 6.

D.: *uktam pañcamam adhyayanaṃ sāmprataṃ kṣullakanirgranthīyākhyam ṣaṣṭham ārabhyate | asya cāyam abhisambandho 'nantarādhyayane maraṇavibhaktir uktā tatrāpi cānantaram paṇḍitamaraṇam tac ca 'virayānaṃ paṇḍiyaṃ benti tti 'vacanād viratānām eva na cāite vidyācaraṇavikalā iti | tatsvarūpam anenocyate | ity anena sambandhenāyātam idam ca vidyācaraṇe nirgranthaguṇāv iti nirgranthasvarūpaṃ tāvat kim cid ucyate ||*

pulāgavakusakusīlā niyaṇṭhasiṇāyagā ya nāyavvā |
eesiṃ paṃcanha vi hoi vibhāsā imā kamaso[1] ||

There follows a long quotation from the Niryukti concerning the different sorts of false and true ascetics, which is explained in Śāntisūri's ṭīkā fol. 135ᵇ ff. Cp. Umāsvāti Tattvārthas. IX, 48 (Jacobi ZDMG. LX, 541).

1. I have written *jāvantavijjā°* on the authority of Ś. A B[1, 2]; Jacobi has *jāvanti 'vijjā°*, which in also found in the *pratīka* to D. From the collections made by Pischel § 173 it seems as if the second vowel was generally conserved; but the detailed rules for elision of vowels in Prākrit and Pāli have been discussed by Jacobi in Indog. Forsch. XXXI, 211 ff (cp. also Johansson Indog. Forsch XXV, 219). Ś. mentions that the *Nāgārjunīyāḥ* read as follows: *jāvantavijjāpurisā savve te dukkha-m-ajjiyā.*

2. Cp SBE. XLV, 24 n. 3. Ś. records a varia lectio: *tamhā samikkha medhāvī*

3 Cp. Āyār I, 2, 1, 2; Sū. I, 9, 5

4 Concerning *sapehāe* cp. SBE XLV, 25 n. 2; Pischel § 593 (the latter has clearly gone too far in thinking only *sampehāe* — in verse *sãpehāe* — to be allowable; here it is evident that we have to read *sapehāe* = *svaprekṣayā*) *chinda* is, of course, an imperative, not = *chindyāt* (D.)

5. After this verse the MSS. insert the following one:

thāvaraṃ jaṃgamam ceva dhanaṃ dhannaṃ uvakkharaṃ |
paccamāṇassa kammehiṃ nālam dukkhāo moyaṇe ||

translated in SBE. XLV, 25 n. 3; but as it is not mentioned by Ś. and only mentioned, but not explained, by D., I have not put it into the text.

[1] Niry. 251.

6. The construction of the first half-verse in the commentary seems to give no sense at all. Jacobi has not followed it all through in his translation (SBE. XLV, 25). D explains *piyāyae* as Acc plur. from *piyāuya-*, *piyāyaya-* = *priyātman-*[1], which gives sense, but absolutely no construction I think the word is to be explained in quite a different way: we have in Pāli a denominative verb *piyāyati* 'to be fond of, to be devoted to, to honour' (Childers) of which I cannot produce any examples from the AMg. or Jaina Mahārāṣṭrī; but there is nothing at all that argues against its existence there From a form **piyāyai* or **piyāei* this *piyāyae* would, of course, be the optative, and we should then get a tolerably clear sense from the first half-verse: *adhyātmaṃ sarvataḥ sarvaṃ dṛṣṭvā prāṇān prīṇayet* 'seeing that everything that happens to somebody concerns him personally one should be friendly towards (all) beings'.

7. *dogumchī*[2] : *jugupsate ātmānam āhāram antareṇa dharmadhurādharanākṣamam ity evamśīlo jugupsī* || D. — D. points to the necessity of eating out of one's own bowl, not out of one belonging to the *gṛhastha's*, cp. e. g Sū I, 9, 20 (and also Mhv. I, 70, 4). Ś. here quotes a verse in Prākrit which he says is taken from *Svāyambhuvācārya*, a name that does not occur elsewhere, as far as I know.

8. For the wrong explanation of this verse in the commentary cp. SBE XLV, 25 n. 5 Ś. quotes a varia lectio *āyāriyam* = *ācārikam.*

9. *vāyāviriyamettena* : *vāgvīryam vacanaśaktir vācālateti yāvat tad evānuṣṭhānaśūnyam vāgvīryamātram* || D.

10. According to Ś there also exists a reading *pāvakiccehiṃ*.

11. *manasā kathaṃ vayam upacitaśarīrā varṇādimantaś ca bhaviṣyāmaḥ* | *kāyena rasāyanādyupayogena* | *vākyena vacasā rasāyanādiprastāvanātmakena* || D. — Ś. reads *maṇasā vayasā ceva* and mentions the reading above as a *pāṭhāntara*.

12. Concerning *dīham addhāṇam saṃsārammi* cp. *saṃsāraṃ dīgham addhānaṃ*, an expression common amongst the Buddhists, e. g. Saṃy. IV, 2, 4 &c.

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[1] Cp. Āyār. I, 2, 3, 4: *sabbe pāṇā piyāuyā.*

[2] Pischel § 74 has *dogaṃchī* for this passage, but I have found no such form in the Mss. here.

14 Ś. reads *vivicca*, and gives *vigimca* as a varia lectio About *kālakamkhī parivvae* cp. Āyār. I, 3, 2, 1. — *pindasyodanādeh pānasya cāyāmādeh* | D.

15. *sannidhim anyadinabhajanārtham bhaktādisthāpanam* | D. — For *pakkhipattam* cp SBE. XLV, 26 n 2; but there also existed ascetics who used feathers for their dress, cp. WZKM. XXIV, 401 n.

In the last passage *Vesālie* is, of course, *Vāiśālikah*; but D says. *viśālāh śisyāh* | *yaśahprabhrtayo vā gunā vidyante yasya sa viśālikah.* ||

Chapter 7.

D · *vyākhyātam ksullakanirgranthīyam sastham adhyayanam sāmpratam āurabhriyam saptamam ārabhyate* | *asya cāyam abhisambandhah* | *ihānantarādhyayane nirgranthatvam uktam tac ca rasagrddhiparihārād eva jāyate* | *sa ca vipakse apāyadarsanāt tattvadrstāntopanyāsadvāreṇāiva parisphutam bhavatīti rasagrddhidosadarśakorabhrādidrstāntapratipādakam idam ārabhyate* | *ity anena sambandhenāyātam idam adhyayanam atra corabhrādidrstāntapañcakam abhidheyam* | *yad āha niryuktikrt·*

> *urabbhe kāginī ambae ya vavahāre sāyare ceva* |
> *pamcee ditthantā urabbhijjammi ajjhayane* || [1]

Of these examples the first one is treated in vv. 1—10, the second and third in vv 11—13, the fourth in vv. 14—22, and the fifth, which has got the rather ill-suited name *sāgara* (comparison between the dew-drop and the ocean), in vv 23 ff

1 *āesam* · *ādiśyate āj̃ñāpyate vividhavyāpāresu parijano 'sminn āyāta ity ādeśo 'bhyarhitah prāhunah* | D. But this is a false etymology, for *ādeśa*- could certainly never have that meaning; *āesa*- is rather *āveśa*-, which is explained by the commentary to Āyār. I, 2, 5, 1 (Sū II, 1, 56) as = *pāhunaya, prāghūrnaka* (Schubring Āyār. s v; cp. Leumann Āup. S. s. v *āesana*-)[2]. About *yavasa* cp SBE. XLV, 27 n. 3. D. tells a short story of a ram who was well fed as his

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[1] Niry. 290.

[2] However, Edgerton JAOS. XXXVIII, 206 f. has found *ādeśa*- in the Vikramacar in the sense of Hindī *ādes* 'salutation, greeting'.

owner expected a guest to arrive; a calf envied him but was told by his mother that he had better be content with his dry grass as the other one ate 'the food of death' (the verse is from Niry. v. 292) Cp Jātaka n·o 30, with which there certainly exists a close connection, for the verse of the Jātaka runs thus *mā munikassa pihāyi āturannāni bhuñjati | appossukko bhusam khāda etam dīghāyulakkhanaṃ* || while Niry v 292 runs: *āuracinnāim eyāim jāim carai nandie | sukkhatiṇehi lāḍhāhi* (?)[1] *eyam dīhāulakkhanam* ||

2. Ś. reads *paḍikamkhae* instead of *pari°*

3 D here tells the end of the story quoted in the comm on v 1 when the guest arrived the ram was miserably slaughtered and eaten, and the calf now saw his mistake and repented of it

5 Ś. records *kohī* (: *krodhin*) as a *pāṭhāntara* for *bāle*, and seems also to have known *bāle* as a variant of *tene* — *kam nu hare· kam nu kasyārtham nv iti vitarke harṣyāmīty avyavasāyī* | D.

7. *ayakakkarabhoī* = *ajakarkarabhogī* . *karkarāyate tac ceha prastāvād atipakvam māmsam* | D. Skt *karkara* has no such meaning, as far as I am aware — *tunḍilo jātabṛhajjaṭharaḥ* (as for *tunḍilla* instead of *tunḍila, tundila* cp. Pischel § 595 n. 6)

8 D quotes the following verses·

arthānām arjane duḥkham arjitasya ca rakṣane |
nāśe duḥkham vyaye duḥkham dhig artho duḥkhabhājanam ||

and

dyūtena madyena panāṅganābhis toyena bhūpena hutāśanena |
malimlucenāmśaharenu nāśam nīyeta vittaṃ kva dhane sthiratvam |

10 *dehā* is the reading in A; D has *dehāc charīrād.*

11. Cp. *koḍim vārūḍiāe vva hārinti abuhā janā* ZDMG. LXIV, 401. The common form in Skt. is *kākinī*; but A has *kāgani*e, and D. explains it as = *kākanyāḥ apaccham* = *apathyam*. D. gives two short *dṛṣṭānta's*: one of a man who lost 1,000 *kārṣāpana's* on account of a single one, and another of a king who died from eating too many mangoes.

13. *hārinti* is a *pāṭhāntara* for *jiyanti* according to Ś. Concerning the duration of a *nayuta* vide SBE. XLV, 29 n. 1.

14—15. To illustrate these verses D. tells a story of a rich merchant who had three sons; in order to get to know their cha-

[1] One might read *sukkhatiṇe hi khādāhi* (cp. *khāda* in the Jātaka) or something like that.

racters he gave each one of them a large sum of money, and sent them out to trade. They behaved exactly like the three men mentioned in the text. Cp. SBE. XLV, 29 n. 2 (the treatise by Dr. Hüttemann mentioned there has never appeared to my knowledge).

17. *vahamūliyā* : *vadhas tāḍanaṃ mūlam ādir asyāḥ sā tathā* | D.; the following verses are quoted here:

> *chijjanti tikkhasatthehiṃ ḍajjhanti paramagginā* |
> *siuṇhehi vilijjanti nipīlijjanti jantae* ||
> *nārayā narae ghore pāvakammāna kārayā* |
> *acchimīlaṇamettiṃ pi jattha sokkhaṃ na vijjae* ||
> *chindanaṃ bhindanaṃ ghoraṃ bhamjanam bhāravāhanaṃ* |
> *damaṇamkanaṃ* [*ca*] *dāham ca paropparavighāyaṇaṃ* ||
> *sīunhakkhuppivāsāo tāḍanā vahanāṇi ya* |
> *sahante pāvakammāo tirikkhā veyaṇā bahū* ||

i. e. 'Torn asunder by sharp weapons, burnt by the hottest fire, melted by cold and heat, crushed to pieces in a press are the denizens of the dreadful hell, the doers of evil actions — there where happiness is not found for one single moment. Dreadful tearing and cutting, breaking and bearing of burdens, subduing, stigmatizing, burning and hurting each other, cold, heat, hunger and thirst, thrashing and killing — these are all pains which the animals have to endure as a result of evil actions'.

18. *ummuggā* < **unmagnā* : *majj-*, cp. Pischel § 104.

20. *kammasattā* (= °*saktāḥ*) or °*saṭṭhā* (= °*svarthāḥ*) seem to be *pāṭhāntaras* here according to Ś. — D.: *caūhim ṭhānehiṃ jīvā manuyāuyaṃ bandhanti* | *taṃ jahā* | *pagaibhaddayāe pagaiviṇīyayāe sāṇukkosayāe amacchariyayāe* || Cp. SBE. XLV, 30 n. 2. D. quotes the following verse:

> *vipady uccāiḥ stheyaṃ padam anuvidheyaṃ ca mahatām* |
> *priyā nyāyyā vṛttir malinam asubhañge 'py asukaram* |
> *asanto nābhyarthyāḥ suhṛd api na yācyas tanudhanaḥ* |
> *satāṃ kenoddiṣṭam viṣamam asidhārāvratam idam* ||

21. Besides *aicchiyā* Ś. mentions two other readings, viz. *tiuṭṭiyā* and *aiṭṭiyā*, words that are unknown to me.

22. Although Ś. does not expressly mention them as *pāṭhāntara's* there seem to have been the readings *jiyaṃ* and *jiyamāṇo* instead of *jiccaṃ*, *jiccamāṇo*.

23. *patto* is a *pāṭhāntara* for *soccā* (Ś).

27. A gives *jutti*, which is Skt. *yuktiḥ*; but D. has *dyutiḥ*, and this shews that *jui* must be the correct reading.

28. The correctness of the reading *paḍivajjiyā* in A is proved by *pratipadya* in Ś.[1], D. — I should prefer to read *naraes'uvavajjaī* with A, as the following verse has *devesu uvavajjaī*; but D. gives *narake*.

Chapter 8.

D.: *vyākhyātam udabhrīyaṃ saptamam adhyayanaṃ samprati Kapilamunipraṇītatayā Kāpilīyākhyam aṣṭamam ārabhyate | asya cāyam abhisambandho 'nantarādhyayane rasagṛddher apāyabahulatvam abhidhāya tattyāga uktaḥ sa ca nirlobhasyāiva bhavatīha nirlobhatvam ucyata ity anena sambandhenāyātasyāsyādhyayanasya prastāvanāya Kapilarṣicaritam ucyate* || The main contents of the story of Kapila as given in the commentary are to be found in Jacobi SBE. XLV, 31 n 1 The text of this chapter is the speech of Kapila for the conversion of the robbers, as D. remarks in the commentary to verse:

1. Ś. mentions a varia lectio *jenāham doggaīo muccejjā*, and adds afterwards *Nāgārjunīyās tu padam evam paṭhanti | adhuvammi mohaggahaṇāe* — no continuation! — *sa hi bhagavān Kapilanāmā svayambuddhaś cāurasamghātabodhanāyāinaṃ dhruvakam samgītavān* || The following verse is quoted here

> *raṅgabhūmir na sā kācic chuddhā jagati vidyate |*
> *vicitrāiḥ karmanepathyāir yatra sattvāir na nāṭitam ||*

2. *asineha* must be a nominative without any case-ending (Pischel § 364), according to Ś. and D.: *asnehaḥ pratibandharahitaḥ | prākṛtatvād visarjanīyalopaḥ* || Ś. reads *dosapadāiḥ*, i e *dosapaehim*, but mentions *°paosehiṃ* as a *pāṭhāntara*

4. There is another reading *tahāvihe* according to Ś. — *tāī*: *trāyate rakṣaty ātmānam durgater iti trāyī* | Ś. D (also in v. 9). But I feel very uncertain as to the correctness of this explanation. I prefer to regard *tāī* as identical with p. *tādin-* = *tādṛś-* 'like that,

[1] Who mentions *padivajjino* as a *pāṭhāntara*.

such', a word that developed the meaning 'like him' i. e. the Buddha, and then 'sanctified, holy', cp. Childers s. v. and the exhaustive remarks made by Franke in his Dīghanikāya p. 88 n. 2.

5. *voccattha* is explained by *viparyasta* in the comm. (cp. Deśīn. 7, 58); it is = **ucca-stha-* according to Pischel § 337. *khela* is = skt. *kṣveṭa-*, *kṣveḍa-* (cp. Hc. II, 6), vide Indog. Forsch. XXVIII, 178 ff.

6. Ś says: *paṭhanti ca | je taranti vaṇiyā va samuddaṃ*. — D. quotes the following verse:

viṣayagaṇaḥ kāpuruṣam karoti vaśavartinam na satpuruṣam |
badhnāti maśakam eva hi lūtātantur na mātaṅgam ||

7. The Mss. have *samanā mu*, and D. explains: *śramaṇāḥ sādhavo mu ity ātmanirdeśārthatvād vayam*; also the Avacūri in B[1] has *mu iti vayam*. The form is not mentioned by Pischel. Another reading according to Ś. is *narayam*. D. says: *pāpikābhiḥ pāpahetubhir dṛṣṭibhir darśanābhiprāyarūpābhir 'brahmaṇe brāhmaṇam ālabheta indrāya kṣattram marudbhyo vāiśyam tapase śūdram' | tathā | yasya buddhir na lipyeta hatvā sarvam idam jagat | 'ākāśam iva paṅkena nāsāu pāpena lipyate || ity ādikābhir dayādamabahiṣkṛtābhis tadbahiṣkṛtānām ca vividhavalkalaveṣādidhāriṇām api na kena cit pāpaparitrāṇam | tathā ca vācakaḥ | carmavalkalacīrāṇi kūrcamuṇḍaśikhājaṭāḥ | na vyapohanti pāpāni śodhakāu tu dayādamāu ||* The words: *brahmaṇe brāhmaṇam ālabheta* &c. certainly remind us of the enumerations of sacrifices at the Puruṣamedha ŚBr. XIII, 6, 1, 1 ff. I think they are taken from a list of that sort, and that the whole passage is meant to pronounce censure upon the sacrificial rites of the Brahmans.

9 According to Ś. it is also possible to read *ninnāi* (= *nirnayati*), instead of *nijjāi*.

10. Ś. himself reads *joganissiesu bhūesu tasanāmesu thāvaresu ya |* but mentions the var. lectt. *jaganissiyāṇa* &c. and *jaganissiehim* &c. D. quotes the following verses:

savve vi duhabhīrū savve vi suhābhilāsiṇo sattā |
savve vi jīvaṇapiyā savve maraṇāu bīhenti ||
varam annabhogadānaṃ dhaṇadhaṇṇahiraṇṇadāṇaṃ vā |
na kuṇai taṃ maṇaharisaṃ jāyai jo abhayadāṇāo ||
ehu dhammu paramatthu kahijjai appaṇu jeṇa pīḍa taṃ paraha na kijjai |
jo parapīḍa karai niccintau so bhavi bhamai dukkhasaṃtattau ||

i. e. 'all creatures are afraid of distress, and long for joy; all are glad of life and fear death. The gift of food or the gift of wealth, crops and gold are a good thing, but they do not gladden the soul as much as the gift of security. This is the best law: that by which pain comes to one's self is not to be inflicted on others; whosoever causes pain to another will roam about in the world afflicted by misery'.

12. *pantāṇi* : *prāntāni nīrasāni* D. *kulmāṣa* is explained by *rājamāṣa* (Dolichos Catjang, cp. Nayavānanda in ŚKDr.), or else it is 'sour gruel of the juice of fruits or of boiled rice'. Ś. reads *javanaṭṭhaṃ vā sevae mamghuṃ*, but mentions our reading as a *pāṭhāntara*; *mamghu* is *badarādicūrṇam* — Cp. Āyār. I, 9, 4, 13.

13. *lakṣaṇam śubhāśubhapuruṣalakṣaṇādi* D.; he quotes the following verses:

asthiṣv arthāḥ sukhaṃ māṃse tvaci bhogāḥ striyo 'kṣiṣu |
gatāu yānam svare cājñā sarvaṃ sattve pratiṣṭhitam ‖[1]
padmavajrāṅkuśacchattraśaṅkhamatsyādayas tale |
pāṇipādeṣu dṛśyante yasyāsāu śrīpatiḥ pumān ‖
uttuṅgāḥ pṛthulās tāmrāḥ snigdhādarpaṇasannibhāḥ |
nakhā bhavanti dhanyānāṃ dhanabhogamukhapradā ‖
sitāiḥ śramaṇatā jñeyā rūkṣapuṣpitakāiḥ punaḥ |
jāyate khalu duḥśīlo nakhāir loke 'tra mānavaḥ ‖
śuddhāḥ samāḥ śikhariṇo dantāḥ snigdhaghanāḥ śubhāḥ
viparītāḥ punar jñeyā narāṇām duḥkhahetavaḥ ‖
dvātriṃśaddaśano rājā bhogī syād ekahīnakaḥ |
triṃśatā madhyamo jñeyas tato 'dhastān na sundaraḥ ‖
stokadantātidantā ye śyāmadantāś ca ye narāḥ |
mūṣikāiḥ samadantāś ca te pāpāḥ parikīrtitāḥ ‖
anguṣṭhayavāir āḍhyāḥ sutavanto 'ṅguṣṭhamūlajāiś ca yavāiḥ |
ūrdhvākārā rekhā pāṇitale bhavati dhanahetuḥ ‖
vāmāvartto bhaved yasya vāmāyāṃ diśi mastake |
nirlakṣaṇaḥ kṣudhākṣāmo bhikṣāṃ adyāt sa rūkṣikām ‖
dakṣiṇo dakṣiṇe bhāge yasyāvarttas tu mastake |
tasya nityam prajāyeta kamalākaravartinī ‖
yadi syād dakṣiṇe vāmo dakṣiṇo vāmapārśvake |
paścātkāle tatas tasya bhoga nāstyatra saṃśayaḥ ‖
uromukhalalāṭāni pṛthūni sukhabhāginām |

[1] This verse is the only one quoted by Ś.

gambhīrāṇi tatas trīṇi nābhiḥ sattvaṃ svaras tathā ||
keśadantanakhāḥ sūkṣmā bhavanti sukhahetavaḥ |
kaṇṭhaḥ pṛṣṭhaṃ tathā jaṅghe hrasvaṃ liṅgaṃ ca pūjitam ||
raktā jihvā bhaved dhanyā pāṇipādatalāni ca |
pṛthulāḥ pāṇipādāś ca dhanyānāṃ dīrghajīvinām ||
snigdhadantaḥ śubhāhāraḥ subhogaḥ snigdhalocanaḥ |
naro 'tihrasvadīrghāś ca sthūlāḥ kṛṣṇāś ca ninditāḥ ||
pañcabhiḥ śataṃ uddiṣṭaṃ caturbhir navatis tathā |
tribhiḥ ṣaṣṭiḥ samuddiṣṭā lekhāṅkāir lābhavartinaḥ ||
catvāriṃśat punaḥ proktaṃ varṣāṇi narajīvitam |
tābhyām dvābhyāṃ tathāikena triṃśad varṣāṇi jāyate ||
kuśīlā śyāmalolākṣī romajaṅghā ca bhartṛhā |
mahilonnatottaroṣṭhī nityam ca kalahapriyā ||

Concerning the interpretation of dreams the following verses are quoted:[1]

paḍhamammi vāsaphalayā bīe jāmammi honti chammāsā |
taiyammi timāsaphalā carimae sajjaphalā honti || 1 ||
ārohaṇaṃ govisakumjaresu pāsāyaselaggamahādumesu |
viṭṭhāṇulevo ruiyaṃ mayam ca agammagammam suviṇesu dhannaṃ || 2 ||
uragāruhaṇe pantho karabhakhare seribhe havai maccū |
siracheyammi ya rajjaṃ sirappahāre dhaṇaṃ lahai || 3 ||
dahicchattasumaṇacāmaravatthaṇṇaphalaṃ ca dīvatambolam |
saṃkhasuvaṇṇam mantajjhao ya laddho dhanaṃ dei || 4 ||
gayavasabhaallamamsāṇa daṃsane hoi sokkhadhaṇalābho |
dattapaṭakhavaṇayāṇaṃ maraṇam puna daṃsaṇe hoi || 5 ||
karahaturaṃge ricchammi vāyase devahasiyakampe ya |
maraṇaṃ mahābhayaṃ vā suviṇe diṭṭhe viyāṇāhi || 6 ||
gāyantam naccantam hasamāṇam coppaḍam ca appāṇam |
kuṃkumalittaṃ daṭṭhum cintesu uvaṭṭhiyam asuhaṃ || 7 ||
dāhiṇakarammi seyāhi bhakkhaṇe hoi rajjadhaṇalābho |
naisaiataraṇaṃ surakhīrapāṇayam hoi suhaheū || 8 ||
sire sayasahassaṃ tu sahassaṃ bāhubhakkhaṇe |
pāe paṃcasao lābho māṇusāṃsabhakkhaṇe || 9 ||

[1] Instead of these verses Ś. quotes only two, viz. the following *alaṃkṛtānāṃ dravyāṇāṃ vājivāraṇayos tathā* | *vṛṣabhasya ca śuklasya darśane prapnuyād yaśaḥ* || and:
mūtraṃ vā kurute svapne purīṣam vāpi lohitam | *pratibuddhyet tadā kaścil labhate so 'rthanāśatam* ||.

dāraggalasejjasālabhamjane bhāriyā vinasejjā |
piimāiputtamaranam amgachee viyānejjā || 10 ||
simginam dāthīnam upaddavo kunai tūnarāyabhayam |
puttovapaitthā vā nıyalahuyā pāsabandhesu || 11 ||
āsane sayane jāne sarīre vāhane gihe |
jalamāne vibujjhejjā sırī tassa samantao || 12 ||
ārogam dhanalābho vā candasūrāna damsane |
rajjam samuddapiyane sūrassa gahane tahā || 13 ||

Although these verses are as a whole fairly simple, there are some points in them which are not clear to me, and hence I have not ventured upon a translation of them. I have consulted Dr. J v Negelein, the learned editor of Jagaddeva's Svapnacintāmaṇi, who has kindly given me the following parallels to the verses from his work · v 1. cp 1, 15 ff, v. 2 cp. 1, 79; v. 3 cp. 1, 150 (cp. p 87), 1, 81, 1, 94 114(?), 1, 27; v 4 cp 2, 139 1, 121; 2, 59; 1, 73, 1, 114, 1, 147, v. 5 cp. 1, 150; 2, 15 (p. 426 s v. *go*); 2, 27. 51 69 104; v 6 cp 1, 97—98; 2, 19; 2, 94 56; v. 7 cp. 2, 61; 1, 73, 2, 43; 2, 33; v 8—9 cp. 1, 26; 1, 33 90 36. 96. 32, v. 10 cp 2, 14; 2, 6; v. 11 cp 2, 151, v. 12 cp 1, 74 (cp p 80), v 13 cp 1, 79 It would undoubtedly be possible to find several more parallels from the other dream-books quoted by Dr. v Negelein, but this would be to no purpose here. Our passage shows that such works were also composed in Prākrit, for it seems certain that D has only quoted from an existing text, not composed them himself.

Also from the *aṅgavidyā* some verses are quoted, viz. the following:

sirapphurane kira rajjam piyamelo hoi bāhuphuranammi | [1]
acchıphuranammı ya piyaahare pıyasamgamo hoı ||
gandesu thīlābho kannesu ya sohanam sunaı saddam |
nettante dhanalābho otthe vıjayam viyānāhı ||
patthe parājao vi hu bhogo amse taheva kanthe ya |
hatthe lābho vijao vacche nāsāi pīi ya ||
lābho thane suhiyapahānī antāsu kosaparıvaddhī |
nābhie thānabhamso lımge puna itthilābho u ||
kullesu suyappattī ūrūhım bandhuno anitthamti |
pāsesu vallahattam vāhanalābho phije bhanio ||

[1] Ś only says: *sirapphurane kira rajjam ıty adı.*

pāyatale phuranenam havai salābham narassa aṭṭhāṇam |
uvarim ca ṭhāṇalābho jamghāhim thovam aṭṭhāṇam ||
purisassa ya mahilāe purisassa ya dāhiṇā jahuttaphalā |
mahilamsapurisamahilāṇam hoi vāmā jahuttaphalā ||

15. There is another reading *aṇuparicaranti* according to Ś. and also *jattha* for *hoi.*

16. D. quotes the following verses:

na vahnis tṛṇakāṣṭheṣu nadībhir vā mahodadhiḥ |
na cāivātmārthasāreṇa śakyas tarpayitum kvacit ||
yadi syād ratnapūrṇo 'pi Jambudvīpaḥ kathamcana |
aparyāptaḥ praharṣāya lobhārttasya jināih smṛtaḥ ||

17. This verse is identical with Niry. v. 299; it is doubtful whether *pavaḍḍhai* is to be read, or *pavaṭṭai* according to Ś.

18. D. quotes the following verses:

vātoddhūto dahati hutabhug deham ekam narāṇām
matto nāgaḥ kupitabhujagaś cāikadeham nihanti |
jñānam śīlam vibhavavinayāudāryavijñānadehān
sarvān arthān dahati vanitāmuṣmikān āihikāmś ca, ||

and

hṛdy anyad vācy anyat kāye 'py anyat puro 'tha pṛṣṭhe 'nyat, |
anyat tava mama cānyat sarvam strīṇām kim apy anyat ||

20. Ś. confirms the reading *tanhinti*

Chapter 9.

D: *uktam aṣṭamam adhyayanam sāmpratam Namivaktavyatānibaddham Namipravrajyākhyam navamam ārabhyate | asya cāyam abhisambandho 'nantarādhyayane nirlobhatvam uktam iha tu tadanuṣṭhita ihāiva devendrādipūjopajāyata iti darśyate | ity anena sambandhenāyātasyāsyādhyayanasya prastāvanārtham Namicaritam tāvad ucyate | iha ca yady api Namipravrajyāiva prakrāntā tathāpi yathāyam pratyekabuddhas tathānye 'pi Karakaṇḍvādayas traya etatsamakālasuralokacyavanapravrajyāgrahaṇakevalajñānotpattisiddhigatibhāja iti prasaṅgato vineyavāirāgyotpādanārtham tadvaktavyatāpy abhidhīyate ||*

Here are related the stories of the four *pratyekabuddha*'s Karakaṇḍu, Dummuha, Nami and Naggai, which have been edited by Professor Jacobi in his Ausg. Erzahl. pp. 34—55, and translated into German and discussed in my Paccekabuddhageschichten pp. 41—56, 84—164[1]. The text of this chapter was edited by me ibd. p. 91 ff.

2. *sahasambuddho* = *svayaṃsambuddhaḥ*: *saha*° is = *svaka*- according to Schubring Āyār. s. v. (cp. Pischel § 206), but it is equally possible that *svayam* > *saaṃ* became *saha(ṃ)*, with *h* inserted to evade the hiatus (this is denied by Pischel § 266, but cp. Leumann Āup. S s v *bhamuhā* &c).

4. *Mithilā*, pkt *Mihilā* is the old form of the name, and the only one found in Sanscrit, but in Pāli and Prākrit we sometimes find *Mahilā*, perhaps in analogy with the name of the Southern town *Mahilāropya*. — *egantaṃ* : *ekāntam* . . *vijanam udyānādi* ‖ D.

5. Ś. confirms the reading *kolāhalagabhūyaṃ*.

6. A., Ś. and D. all give *māhaṇarūveṇa*, but D explains it as = *brāhmaṇaveṣeṇa*, and from this may have come the confused form *māhaṇavesena(m)* in the younger Mss.

7. I have written *Mihilā* (for °*āe*) in spite of all the Mss. and the comm., as this is undoubtedly the right reading (cp. SBE. XLV, 36 n. 1); but the mistake must be a very old one, inasmuch as it occurs even in Ś. and D

8. *hetuḥ pañcāvayavavākyarūpaḥ* | .... | *tathā hi* ‖ *anucitam idam bhavato 'bhiniṣkramaṇam iti pratijñā* | *ākrandādidāruṇaśabdahetutvād iti hetuḥ* | *prāṇavyaparopaṇavad iti dṛṣṭāntaḥ* | *yad yad ākrandādidāruṇaśabdahetus tat tad dharmasthino 'nucitaṃ yathā prāṇavyaparopaṇādis tathā cedam bhavato 'bhiniṣkramaṇam ity upanayaḥ* | *tasmād ākrandādidāruṇaśabdahetutvād anucitam bhavato 'bhiniṣkramaṇam iti nigamanam* | *iti pañcāvayavavākyam iha hetuḥ* &c.

9. Cp. SBE. XLV, 36 n. 2.

10. *hiramāṇaṃmi* : *hriyamāṇe* | *itas tataḥ kṣipyamāṇe* | *vātaś ca śakreṇāiva kṛta iti sampradāyaḥ* ‖ D. — This verse, where the *kolāhala* spoken of in v. 7 supra is explained as arising from the cries of various birds, seems to show that Deśīn. 2, 50: *kolāhalo khagarutam* is a quotation from this text, for *kolāhala* has nowhere else the special meaning 'a bird's cry'. D. quotes the following verse:

[1] Cp. also ZDMG. LXVI, p. 38 ff.

yadvad drume mahati pakṣigaṇā vicitrāḥ
kṛtvāśrayam hi niśi yānti punaḥ prabhāte |
tadvaj jagaty asakṛd eva kuṭumbajīvāḥ
sarve sametya punar eva diśo bhajante ||

Cp the verse in Ausg Erzahl. p. 38, 21 ff (Paccekabuddha gesch p 157).

12 I have embodied the form *nāvapekkhaha* in the text in accordance with Jacoby's suggestion; the Mss give no guidance. Probably we have here a second person plur instead of sing

14 This is a famous verse, occurring in nearly the same form in Jāt. 539, g 125; Saṃy Nik I, p 114[1]; Mhv III, p. 453; MBh XII, 9917 (cp. 529 6641); cp Franke WZKM. XX, 352 and my Paccekabuddhagesch p 107 f. — D here quotes the following verse

eko 'ham nāsti me kaścit sva paro vāpi vidyate |
yathaiko jāyate jantur mriyate eka eva hi ||

This verse occurs in many passages in both Ś. and D.

18. *aṭṭālakāni prākārakoṣṭhoparivarttīny āyodhasthānāni* D — *aṭṭālaka-* is said to be 'a tower erected on a wall for giving shelter to defenders', and occurs together with *gopura* in MBh III, 12199 13707; in R. VI, 16, 54 mention is made of *rākṣasāḥ prākārāṭṭālakāsthitāḥ* — *ussūlaga-* is explained as = *khātikā* 'a moat', but this gives no hint for interpreting the word. As D. gives later on *ucchūla* as a skt equivalent of the word, I suppose that we have here the word *uccūḍa-*, *uccūla-* (also written *ucchūḍa-*)[2] 'the upper part of a banner' and that it simply means 'banner'. This would really suit the foregoing *aṭṭālaka*, for R II, 6, 11 speaks of *aṭṭālakeṣu ca dhvajāḥ samucchritāḥ* The *śataghnī* is a sort of missile, described as being a stone or a log of wood studded with iron spikes, cp. Deśīn. 8, 5· *sayagghī gharaṭṭi* (*gharaṭṭa-* 'a grindstone') As to *gacchasi* cp. SBE. XLV, 37 n. 2.

20. Ś records a various reading *tiguttīduppadhaṃsayam*

21 *palimanthae* is extremely doubtful The word looks as though it ought to be derived from *pari-math-*[3], but there is no such verb

[1] Cp. also Dhp. 200; Mārasaṃy. II, 8, 8 and Jāt. 529, g. 16.
[2] Cp *ussiya* = *ucchrita-*, *ussāsa-* = *ucchvāsa* &c. Pischel § 327 a.
[3] Cp. *manthai mathnāti* Hc. IV, 121

to be found in Sanscrit, nor would the meaning suit this passage, for D. explains it as = *badhnīyāt* I can offer no satisfactory explanation of the word with any claim to probability. Perhaps the v. l. *°mamghae* is worth consideration.

24. For *vardhamānagṛha* cp. SBE. XLV, 38 n. 1. *vālagga-poiyāo . deśīpadaṃ valabhīvācakam* D *bālāgra-* or *vāl°* is said to be 'aviary, dove-cot', but we find in Mṛcch. ed. Stenzler p. 21, 21: *pāśādabalaggakabodavālıāe = prāsādabālagrakapotapālikāyām*, where the commentary quotes from the *pracīnaṭīkā* the following words· *bālāgram mattavāraṇam* | *kapotapālıkā uparıgṛhaśreṇīti dakṣıṇāpathe lokoktıḥ* ‖, and moreover *bālāgrapotıkā* is stated by lexicographers to be 'a sort of pavilion in a pond'

28. *lomahārā ye nıstṛmśatayā ātmavıghātāśaṅkayā ca prāṇān vıghnanty eva sarvasvam apaharantı* | *tathā ca vṛddhāḥ* | *lomahārāḥ prāṇahārā ıtı* ‖ D. *granthıbheda* is 'a cut-purse, a pick-pocket', the word occurs as early as in Kāut. p. 224, 9; Bhāsa Avimāraka p 17.

32 Ś says that instead of *nūnamantı* some Mss (*eke*) read *tuṣṇantı*, which is wholly unintelligible.

34. Cp. Dhp 103·

> *yo sahassam sahassena samgāme mānuse jıne* |
> *ekaṃ ca jeyya-m-attānaṃ sa ve samgāmajuttamo* ‖

35. Cp. Āyār I, 5, 3, 2 (p 23, 9 ed. Schubring)

36. Concerning the metre of this verse cp SBE. XLV, 39 n 1, but the sense of the whole verse is not clear, and the construction is extremely confused

40. D quotes the following verse.

> *ṣaṭśatānı niyujyante paśūnām madhyame 'hanı* |
> *aśvamedhasya vacanāny ūnānı paśubhıs trıbhıḥ* ‖

42. Cp. SBE. XLV, 39 n 2 Ś says *kvacıd pāṭhaḥ* | *jahıttānam*. D. quotes the following verse·

> *gṛhāśramaparo dharmo na bhūto na bhavıṣyatı* |
> *pālayanti narāḥ śūrāh klībāḥ pāṣaṇḍam āśrıtāḥ* ‖

44. Cp Dhp 70:

> *māse māse kusaggena bālo bhumjetha bhojanam* |
> *na so samkhatadhammānam kalam nagghatı solasım* ‖

I have written *sakkhāyadhammassa*, which suits the metre. D. explains it as = *svākhyātadharmasya*; the reading *suyakkhāya°* of the Mss would give us *śrutākhyāta°*.

46. According to Ś. there is a various reading *savāhaṇaṃ*.

48—49. Instead of *na tehiṃ* (48) there is a reading *na teṇa* (Ś.) and instead of *paḍipunnaṃ* (49) *savvaṃ taṃ*. Cp. Mārasaṃy. II, 10, 6:

> *pabbatassa suvaṇṇassa jātarūpassa kevalo* |
> *dvittā va nālam ekassa iti vidvā samañcare* ||

and Divyāvad. p. 224:

> *parvato 'pi suvarṇasya samo Himavatā bhavet* |
> *nālam ekasya tad vittam iti vidvān samācaret* ||

Cp. also Viṣṇu P. IV, 10, 10:

> *yat pṛthivyāṃ vrīhiyavam hiraṇyaṃ paśavaḥ striyaḥ* |
> *ekasyāpi na paryāptaṃ tad ity atitṛṣṇāṃ tyajet* ||

Vide Windisch Māra und Buddha p. 108 n 3. — D quotes the following verse to illustrate v. 48:

> *na sahasrād bhavet tuṣṭir na lakṣān na ca koṭitaḥ* |
> *na rājyān nāiva devatvān nendratvād api dehinām* ||

51 Ś. says: *jahāsi tyajasi* | *paṭhyate ca cayasi*, and there is also the var. lectio *khattiyā* instead of *patthivā*.

53. The second half-verse is corrupt, but the commentary gives no help towards restoring it.

54. The commentary clearly reads *vayanti* (not *vayai*).

55. *viuvviūṇa* (A) is explained as = *vikṛtya* in the comm., it occurs in ZDMG. XLII, 507, 40; Ausg. Erz. passim.

60. *so* is a *pāṭhāntara* for *to* according to Ś.

61 = XVIII, 46 infra.

62 = XIX, 96; XXII, 47 (49) infra.

Chapter 10.

D.: *vyākhyātaṃ navamam adhyayanam adhunā daśamam ārabhyate | asya cāyam abhisambandha ihānantarādhyayane dharmacaraṇam prati niṣkampatvam uktaṃ tac cānuśāsanād eva bhavatīty anuśāsanābhidhāyakam idam adhyayanam | anena sambandhenāyātasyāsyādhyayanasya prastāvanārthaṃ Gāutamam uddiśyedam śrīmanmahāvīreṇābhihitam iti Gāutamavaktavyatā tāvad ucyate* ||

D. tells a very long story of Gotama, and how he came to receive the instruction of Mahāvīra. The legend entirely lacks any real interest, and is accordingly omitted here. — This chapter has no connexion with the first chapter of the Daśavāikālikasūtra, called *Drumapuṣpikā*, as Weber Ind. Stud. XVII, 78 seems to suggest.

1. D. quotes the following verses:

śastraṃ vyādhir viṣam ca jvalanajalabhayavyālavetālaśokāḥ |
śītoṣṇakṣutpipāsā gallavivaramarunmūtraviṣṭanirodhāḥ |
nānākṣudropaghātāḥ pracurabhujarujaḥ śrāntigātrābhighātāḥ |
vighnāny etāni sadyaś ciram api ghaṭitam jīvitaṃ samharanti ||,

and further

paribhavasi kim iti lokam jarasā jarjarīkṛtaśarīram |
acirāt tvam api bhaviṣyasi yāuvanagarvam kim udvahasi ||

Moreover he quotes some verses from the Niryukti, which I have not been able to identify, owing to the circumstance that my manuscript happens just here to have two pages on which the writing is quite obliterated.

2. *osabindue* is explained as = *avaśyāyabindukaḥ*, so in Āyār. I, 8, 6, 4 *osa-* is said to be *avaśyā* 'dew'. I am not convinced however of the correctness of this explanation. Ś. appears to read *jīvie* instead of *jīviyam*.

3. *ittariya-* is skt. **itvarika-* (from *itvara-*). Cp. Schubring Āyār. s. v. and Leumann Āup. S. s. v.

5. *ukkosa-* is generally explained as = *utkarṣa-* in the commentaries; but a better etymology is given by Pischel § 112 — For this and the following verses cp. XXXVI, 81 ff. and SBE. XLV, p. 42 n. 2.

16. *āryatvam magadhādyāryadeśotpattilakṣaṇam* | — *dasyavaḥ* | *deśapratyantavāsinaś corāḥ* | — *mlecchā avyaktavāco na taduktam āryāir avadhāryate* | *uktaṃ ca* |
sagajavaṇasabarababbarakāyamuruṇḍoḍḍugoṇḍapakkaṇayā |
aravāgahūṇaromasapārasakhasakhāsiyā ceva ||
ḍumbilayalausavokkasabhillandhapulindabhamarabhūyā |
kuṃcāyacīṇacamcuyamālavadamilā kulagghā ya ||
kekayakirāyakharamuhagayamuhā taha turagameṇḍhagamuhā ya |
hayakannā gayakannā anne ya anāriyā bahave ||
pāvā ya payaṇḍadaṇḍā niranutāvā ya nigghiṇākūrā |
dhamme . . . . . jesum na vavahāro ||

i e. 'Śaka's, Yavana's, Śabara's, Barbara's, Kâka's, Muruṇḍa's, Ūrda's[1], Gonda's, Pakkanaya's (?), Aravāka's, Huns, Romans, Persians, Khaśa's and also Khāśika's; Ḍumbila's[2], Lakuśa's, Pukkasa's Bhils, Andhra's, Pulinda's, Bhramara's (?), Bhūta's (= Piśāca's), . Chinese[3] . Mâlava's, Tamils and Kulaggha's (?)[4]; Kekaya's, Kirāta's, Donkeyheads, Elephantheads, Horseheads and also Ramheads, Horse-ears, Elephant-ears and many other non-Aryan peoples; these are all wicked, extremely violent, unrepentant, merciless and cruel, with the law . they have no intercourse.

This enumeration of foreign peoples, beginning with the Śaka's and Yavana's, presents a close resemblance to similar lists in *aṅga* 10 and *upāṅga* 4 (Weber Ind. Stud XVI, 332 396 sq). The Hayamukhas, Gajakarṇas and other such fictitious races are mentioned as early as by Megasthenes and in the Mahābhārata.

18 *kutīrthinisevakah śākyolūkādikupāṣaṇḍiparyupāsakaḥ* | D; Ś. appears to read *kutittha°*.

20. The construction of this verse is rather awkward, for *saddahantayā* cannot be taken for *śraddadhato*, as D. explains it. In Sanscrit it would run thus: *dharmam api khalu śraddadhanto durlabhāḥ kāyena sparśakāḥ* | D. quotes the following verse:
prāyena hi yad apathyam tad eva cāturajanapriyam bhavati |
viṣayāturasya jagato tathānukūlāh priyā viṣayāh ||

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[1] Cp. gaṇa to Pāṇ IV, 1, 41; Vārttika to IV, 2, 99; Thomas JRAS 1906, p 461 n

[2] Cp. BR s v *ḍomba*.

[3] Cp. Kāut. p. 81; Jacobi SBBAW. 1911, p. 961.

[4] This people is elsewhere called *Kulakkha*.

21—26. D. quotes the following verse:

gātram saṃkucitaṃ gatir vigalitā dantāś ca nāśam gatā |
dṛṣṭir bhraśyati rūpam eva hrasate vaktraṃ ca lālāyate |
vākyaṃ nāiva karoti bāndhavajanaḥ patnī na śuśrūsate |
dhik kaṣṭaṃ jarayābhibhūtapuruṣam putro 'py avajñāyate ||

which also occurs in Bohtlingk Ind. Sprüche, 2 ed., n:o 2103 (vol I, p. 412)

27. *aratir vātādijanitaś cittodvegaḥ | gaṇḍam gaṇḍu*[1] *| visūcikā ajīrnaviśeṣaḥ ||* D — *vihaḍai* is, of course, not = *vipatati* (D.), but *vighaṭate* 'to burst, to be destroyed'

28. The parable of the lotus and the water is a very common one in Hindu literature; cp. SBE. XLV, p 44 n.

29 *mā vantam puno vi āie* 'do not, as it were, return to your vomit' (J); cp ZDMG LXII, 731 sq, LXIV, 417. 423

31. Concerning this verse cp. SBE XLV, p. 45 n 1.

35. *akalevaraśreṇiḥ | avidyamānaṃ kaḍevaram eṣām akaḍevarāḥ siddhās teṣāṃ śreṇir akaḍevaraśreṇir yayottarottaraśubhapariṇāmaprāptirūpayā te siddhapadam ārohanti | tat kṣapakaśreṇir*[1] *ity arthaḥ | tām ucchrityottarottar asaṃyamasthānāvāptyucchritām iva kṛtvā ||* D The same explanation is given in the Avacūri to B′, cp SBE XLV, p. 45 n. 2 But the sense is by no means clear

37. If this chapter is really, as I do not doubt, a versified paraphrase of an old sermon ascribed to Mahāvīra himself, this verse must, of course, have been added by a later redactor.

Chapter 11.

D · *uktaṃ daśamam adhyayanaṃ sāmpratam bahuśrutapūjākhyam ekādaśam ārabhyate | asya cāyam abhisambandha ihānantarādhyayane 'pramādārtham anuśāsanam uktaṃ tacca vivekināiva bhāvayituṃ śakyaṃ vivekaś ca bahuśrutapūjāta upajāyata iti bahuśrutapūjocyate ||* From this it is clear that the name of the chapter should be *bahussuyapujjam* as in A.

1. Cp. I, 1 supra

2. *stabdho 'haṃkārī.*

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[1] Cp. *khavagaseḍhi* D in the comm. to XVIII, 34 infra.

3. *stambhān mānāt.*

4. *ahassiri tti* | *ahasanaśīlo na sahetukam ahetukaṃ vā hasann evāste* | — *ahassira-* is = *ahasra-*.

7. *prabandhaṃ ca prākṛtatvāt kopasyāivāvicchedātmakaṃ* | — *majjai* | *mādyati darpaṃ yāti* |

9. D. takes *paiṇṇavāī* to be = *pratijñāvādī*, but I should rather think it to be *prakīrṇavādī* 'talking on miscellaneous matters, talking nonsense'. *aviyatte* is explained as = *aprītikaraḥ*, which seems to be impossible; but I do not know the right derivation of the word.

10. D. quotes the following verse:

nīyaṃ sejjam gaiṃ ṭhānaṃ nīyāṇi cāsaṇāni ya |
nīyaṃ ca pāyavaṃ dejjā nīyaṃ kujja ya aṃjaliṃ ||

'he should make his couch, his walking, standing and sitting-places low, and also his footstool — and low should he fold his hands'. D divides *capala* 'unsteady' in 1) *gaticapalo drutacārī*; 2) *sthānacapalo yas tiṣṭhann api calann evāste hastādibhiḥ*; 3) *bhāṣācapala asadasabhyāsamīkṣyadeśakālapralāpibhedāc caturdhā* | *tatrāsad avidyamānam asabhyaṃ svaraparuṣādy asamīkṣyānālocya pralapantīty evaṃśīlā asadasabhyāsamīkṣyapralāpino trayo deśakālapralāpī tu caturtho 'tīte kārye yo vakti yadidaṃ tatra deśe kāle vākariṣyat tataḥ sundaram abhaviṣyat*; 4) *bhāvacapalaḥ sūtre 'rthe vā samāpta eva yo 'nyad gṛhnāti* — *akutūhalo na kuhakendrajālādyavalokanaparaḥ* |

13. *kalahaś ca vāciko vigraho ḍamaraṃ ca pāṇighātādibhiḥ* | — *pratisaṃlīno gurusakāśe 'nyatra vā kāryam vinā na yatas tataś ceṣṭate* | Cp. the terminus technicus *pratisaṃlīnatā* Âup. S §§ 24. 30 &c

14 D. quotes the following verses:

sikkhaha piyāiṃ vottuṃ savvo tūsai piyam bhaṇantāṇaṃ |
kim koilāhiṃ dinnaṃ kiṃ va hiyaṃ kassa kāehim ||
karayalamaliyassa vi damaṇayassa mahamahai pesalo gandho |
taviyassa vi sajjanamāṇusassa mahuro samullāvo ||

'Learn to speak friendly (words), everybody likes those who speak friendly (words); what is (not) given (?) by the cuckoos? Or what use and to whom by the crows? From the Artemisia[1], when

[1] *damana* 'Artemisia indica' BR.

rubbed by the hand, there issues[1] an agreeable odour, and from the good man even when in pain lovely speech', and:

sujano na yāti vikṛtim parahitanirato vināśakāle 'pi |
chede 'pi candanataruḥ surabhayati mukhaṃ kuṭhārasya ||

This verse is found also in Böhtlingk Ind. Spr.[2] 7099 (III, 512).

15. *bhikkhū* must be a locative (*ārṣatvād bhikṣāu* D.), but such forms are not mentioned by Pischel § 379.

16. The *Kāmboja* steeds are mentioned as the best by Kāuṭ. p. 133, 16. As to *āiṇṇa* cp. note to I, 12 supra. About *Kanthaya* cp. SBE. XLV, p. 47 n 2.

17. D. explains *nāndīghoṣena dvādaśatūryanirghoṣātmakena*; but *nandighoṣa* also means 'Arjuna's chariot' (cp. Gray ZDMG. LX, 363), and perhaps it may have the general sense of 'battle-chariot'.

18. *ṣaṣṭihāyana* is an epithet of elephants in the MBh. too and in Buddhist scriptures; even lexicographers take it to mean 'elephant' It is not quite clear if this means the elephant at his prime, for Kāut. p. 136, 15 says: *pramāṇataś catvāriṃśadvarṣo bhavaty uttamaḥ*[2]

21. On the early worship of Vāsudeva cp. Bhandarkar Vaiṣṇavism (GIAPh III: 6) pp. 4 ff. 8 ff

22. According to D. the fourteen 'jewels' of a universal monarch are enumerated in the following verse:

seṇāvaigāhāvaipurohiyagayaturayavaḍḍhaī itthī |
cakkaṃ chattaṃ cammaṃ maṇikāgaṇikhaggadaṇḍo ya ||

'the general, the citizen (*gṛhapati*), the *purohita*, the elephant, the horse, the carpenter, the woman, the wheel, the sunshade, the chowrie[3], the jewel, the coin, the sword and the staff'[4]. But the Buddhist generally only enumerates seven 'jewels', viz. the *cakra*, *gaja*, *turaga*, *maṇi*, *strī*, *gṛhapati* and *senāpati* (or *pariṇāyaka*), cp. Franke Dīghanikāya p. 89.

23. D.: *paṃca mantisayāiṃ devāṇaṃ tassa | tesiṃ sahassaṃ acchīṇaṃ | tesiṃ nīe vikkamai | ahavā jaṃ sahasseṇam acchīṇaṃ dīsai*

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[1] *mahamahai* = *prasarati* Hc. IV, 78 with Pischel's remark.
[2] I have not been able to consult the Pālakāpya on this subject.
[3] *cammaṃ* of course stands for *cāmara*.
[4] Cp. J. J. Meyer Hindu Tales p. 84 n. 3.

taṃ so dohiṃ acchīhiṃ abbhahiyantarāgaṃ pecchai || This is evidently a quotation, but I do not know where it is from. Kāuṭ. p. 29, 10—11 says: *Indrasya hi mantriparisad ṛṣīṇāṃ sahasram* | *tac cakṣuḥ* | *tasmād imaṃ dvyakṣaṃ sahasrākṣam āhuḥ* || Cp WZKM. XXVIII, 221. We have here the old Vedic epithets of Indra *sahasrākṣa* (RV. I, 23, 4), *vajrapāṇi* (or °*bāhu*) and *puraṃdara*. D. remarks: *evam bhavati bahuśrutaḥ* | *so 'pi hi śrutajñānenāśeṣātiśayaratnanidhānatulyena locanasahasreṇeva jānīte* | *yaścāivaṃvidhas tasya sallakṣaṇatayā vajram api lakṣaṇam pāṇāu sambhavatīti vajrapāṇiḥ* | *pūḥ śarīram apy ucyate tad vikṛṣṭataponuṣṭhānena dārayati kṛśīkaraṇād iti puraṃdaraḥ* | *devāir api dharme 'tyantaniścalatayā pūjyata iti tatpatir apy ucyate* | *tathā ca* || *devā vi taṃ namamsanti jassa dhamme sayā maṇo tti* ||

26. *sāmājika* in Sanscrit only means 'an assistant at, member of an assembly', but here D. explains it· *samājaḥ samūhas taṃ samavayanti sāmājikāḥ* | *samūhavṛttayo lokāḥ* | Jacobi SBE XLV, p. 48 translates it by 'merchant'. Ś. also mentions a varia lectio *sāmāiyamgāṇam* (explained thus: *śyāmā atasī tadādīni ca tāny aṅgāni copabhojāṅgatayā śyāmādyaṅgāni*)

27 Cp. SBE. XLV, p. 48 n. *aṇāḍhiya* is said by D. to be *anādṛta*, but this is scarcely possible, and moreover there exists no god *Anādṛta*. Jacobi, who reads *āṇ*°, thinks it to be *ājñāsthita*, but the true reading seems to be *aṇ*°.

28 The translation in SBE XLV, p 49 'Sîtâ with its dark waters' conflicts with the note ibd. and D., who says *nīlavatpravahā*, and declares *Nīlavat* to be = *Nīla*, the fourth of the *varṣadharaparvatāḥ* (Umāsvāti Tattv III, 11, ZDMG. LX, 313) But it is possible to explain *nīlavantapavahā* by *nīlaprāntapravahā* 'flowing from the extreme verge of Mount Nīla', as the name of the range is *Nīla*, not *Nīlavat*. Ś. himself reads °*pabhavā*, but mentions °*pavahā* as a *pāṭhāntara*.

30 *Svayambhūramaṇa* (not in BR.) is the ocean, the resting-place of Viṣṇu (cp. SBE. XLV, p 49 n 2); it occurs also in the comm of Tattv III, 7 and ZDMG. LXIV, 400.

32. *sampāuṇejjāsi* is explained as = *(sam)prāpayet*, but it is, of course, a second person (Pischel § 460 sq) and is translated so in SBE. XLV, p. 49.

Chapter 12.

D.: *vyākhyātam ekādaśam adhyayanam adhunā Harikeśamunivaktavyatānibaddhaṃ Harikeśiyākhyaṃ dvādaśam ārabhyate | asya cāyam abhisambandhaḥ | ihānantarādhyayane bahuśrutapūjoktā iha bahuśrutenāpi tapasi yatno vidheya iti khyāpanārtham tapaḥsamṛddhir upavarṇyata ity anena sambandhenāyātasyāsyādhyayanasya prastāvanārtham Harikeśacaritaṃ tāvad ucyate* ||

The introductory legend of the commentary has been summarized by Jacobi SBE. XLV, p. 50 n. 1; and the whole chapter, which presents striking analogies to the Jātaka 497 (vol. IV, p 375 ff), has been treated by me in ZDMG. LXIII, 171—188.

1 According to Ś there is a varia lectio *aṇuttaradhareharikeśo harikeśatayā śvapākatayety arthaḥ* | but I do not know anything about fair-haired *caṇḍāla's*.

3. *bambhaṇjammi | brahmaṇām brāhmaṇānām mithyāyajanaṃ yasmin so 'yam brahmejyah* | — *jannavāḍe* is the reading of D.

4 The compound is = *prāntopadhyupakaraṇa — anāryā aśiṣṭāḥ* |

5. *°paḍithaddhā = °pratiṣṭabdhāḥ* is the reading of D. and also of Ś, who, however, records *°baddhā* as a *pāṭhāntara*. The following verse is quoted·

> *aputrasya gatir nāsti svarge nāiva ca nāiva ca* |
> *atha putramukham dṛṣṭvā paścād bhavati bhikṣukaḥ* ||

It is found in Boehtlingk Ind. Spr. 443 (I, 81 sq.). There is also another metrical quotation applicable to this verse: *uktaṃ hi kena cit | agnihotrādikam karma bālakrīḍeva lakṣyate* |

6(—7). Cp. Jāt. 497, g 1 — *kālo varnato vikarālo danturatvādinā bhayānakaḥ* | — *phokka iti* | *deśīpadam tataś ca phokkā agre sthūlonnatā ca nāsāsyeti phokkanāsaḥ* |; cp. *phukkā mithyā* Deśīn 6, 34 (ZDMG. LXIV, 174 n 1). Concerning *pāṃsupiśāca* cp. my Kleine Beitr. z. indoiran Myth. p. 13 ff.; Winternitz WZKM. XXVII, 230 ff. — *parivariya* was evidently read by D., who renders it by *parivṛtya nikṣipya* (but Ś. gives *parihṛtya*)

7. *ko re tuvam* is a *pāṭhāntara* mentioned by Ś. and D. I have put it into the text, seeing that the Jātaka-verse also has *ko re tuvaṃ*. To be read: *āsāika-m-āgao* from *āsāi iha°*. The expression *kkhalāhi* is explained by D. as a *deśī*-word for *apa-sar-*; but it must be a *tadbhava* from skt *skhal-*.

8. This verse, which rather spoils the legend, is clearly a later interpolation.

10. Cp. Jāt. 497, g. 2. — *viyarijjai* | *vitīryate dīyate.* For *jāṇeha*, cp. Pischel § 510 extr. Ś. reads *jāyaṇajīviṇo tti*, but adds: *dvitīyārthe ṣaṣṭhī* | *pāṭhāntare tu prathamā* which must mean, as far as I understand, that it was taken sometimes as a plural nominative.

11. Cp. Jāt. 497, g. 3. D. quotes the following verse:

na śūdrāya matiṃ dadyān nocchiṣṭam na haviṣkṛtam |
na cāsyopadiśed dharmaṃ na cāsya vratam ādiśet ||

which is taken from Manu IV, 80.

12. Cp. Jāt. 497, g. 4 Ś. mentions a varia lectio: *ārāhagā hoha sapuṇṇakhettā.* D reads *āsaṃsāe*, which does violence to the metre; *āsasāe* is probably a form of the same sort as those enumerated by Pischel § 593; the Jāt. has *āsasānā.* For *dalai* cp. Hoernle Uvās. II, n. 287.

13. Cp. Jāt. 497, g. 5. D. quotes this verse:

samam aśrotriye dānaṃ dviguṇam brāhmaṇe bruve |
sahasraguṇam ācārye anantaṃ vedapārage ||

14. Cp. Jāt. 497, g 6. About *vihūṇa-* cp Pischel § 120. D. quotes the following verses (from the MBh. ?):

ekavarṇam idam sarvam pūrvam āsīd yudhiṣṭhira |
kriyākarmavibhāgena cāturvarṇyam vyavasthitam ||
brāhmaṇo brahmacaryeṇa yathāśilpena śilpikaḥ |
anyathā nāmamātraṃ syād indragopakakīṭavat ||

15. Cp. Jāt 497, g. 7. 18d. There is a varia lectio *bhāravahā* according to Ś. — D. says: *tathā ca vedānuvādinaḥ* ||
caren mādhukarīm vṛttim api mlecchakulād api |
ekānnaṃ nāiva bhuñjīta Bṛhaspatisamād api ||

Cp BR. s v. *mādhukara, madhukāra* and Sieg, Sagenstoffe p. 9.

17 D. gives the following quotation:

dadhimadhughṛtāny apātre kṣiptāni yathāśu nāśam upayānti |
evam apātre dattāni kevalaṃ nāśam upayānti ||

18. Cp. Jāt. 497, g. 8. Concerning *khattā* cp. ZDMG. LXIII, 177 n. 3. B[1,2] read *eyam khu*, J. *eyaṃ tu*, but D. and A have only *eyaṃ*. D. reads *phaleṇa*, and explains it by *bilvādinā*; but the metre requires *phalaena* = *phalakena* 'with a plank, a slab' (*phalaka* generally gives *phalaha* in Pkt., Pischel § 206, but cp *phalaga* in Āyār. II, 1, 7, 4).

19. *vitta-* is = *vetra* 'a reed, cane, stick'. The reading *muṇi* in A.B[1] is certainly a gloss, as D. gives *ṛṣim munim*.

20 In ZDMG. LXIII, 178 I have written *Bhaddā i* from having misunderstood Pischel § 93.

21 D reads *dinnā mu*, and explains it by *dinnāsmi* The word *vantā* is, of course, *vāntā* (*tyaktā* D.); but *vantā* might easily be a mistake for *cattā* (= *tyaktā*).

23 *mahānubhāvo* is mentioned as a *pāṭhāntara* by Ś. — *bhe* is certainly = *bhoḥ*, but D explains it as = *bhavataḥ*

24. Ś mentions a varia lectio *viṇivāyayanti* = *vinipātayanti*.

26. Cp Jāt 497, g. 9; other parallels are quoted ZDMG. LXIII, 178 n 3.

27. *aganiṃ* is to be read *agniṃ*, cp. Jacobi KZ. XXIII, 594 ff; KS. p. 4.

28 D says *tathā ca vācakaḥ* | *kalpāntogrānalavat prajvalanaṃ tejasaikatas teṣām* | *tathā lāukikāpy āhuḥ* |

> *na tad dūraṃ yad aśvānāṃ yac cāgnāu yac ca mārute* |
> *viṣe ca rudhiraprāpte sādhāu ca kṛtaniścaye* ||

29 Cp. Jāt. 497, g. 11, the two first lines of which run thus.

> *āveṭhitam piṭṭhito uttamaṅgaṃ*
> *bāhaṃ pasāreti akammaneyyaṃ*

It is very difficult to find out the original reading of this verse, for the present one is certainly corrupt. D. explains it thus: *avaheṭhitāny adho nāmitāni piṭṭhi iti pṛṣṭhaṃ yāvat santi* | *aśobhanāny uttamāṅgāni yeṣāṃ te avaheṭhitapṛṣṭhasaduttamāṅgāḥ* | which is certainly solely based on a misunderstanding of the verse. In ZDMG LXIII, 180 n. 3 I have suggested that we ought to read either *oheḍhiya°* (from *heṭh vibādhāyām* Dhp. 9, 35; 8, 13, also in Pāli 'violate' SN. 35 &c.) or rather *āveḍhiya°* (*veḍh-* = *veṣṭ-* Hc. IV, 221) = *āveṭhitam* in the Jātaka. This is explained in the commentary as = *parivartitam* 'turned round', which makes good sense:

the head has been turned round, so that the face is at the back, whilst the explanation of D. 'bowed down towards the back' is less satisfactory But °*sa*° seems hopelessly corrupt, although I scarcely doubt that p. *piṭṭhito* = *pṛṣṭhataḥ* 'backwards' is the correct reading. The following *pasāriyā*, of course, cannot be one member of a compound expression as D. declares it to be; it is clearly a gerund *prasārya*, and this yields us perhaps a possibility of understanding the verse; *avaheḍhiya* or, as I should prefer to read, *āveḍhiya* would then also be a gerund *āveṣṭya*, and the whole would run in Sanscrit: *āveṣṭya pṛṣṭhata uttamāṅgāni prasārya bāhūn akarmaceṣṭān* or, in AMg., *āveḍhiya piṭṭhio* (?) *uttamaṃge pasāriyā b. a.* But this is only a hypothesis which I dare not introduce into the text, as it has neither the support of D. nor of any single Ms. I am unable to find out what is the meaning of *avaeḍhiya*, mentioned as a *pāṭhāntara* by S The word *nijjheriya*° is explained as = *prasārita-*, but no etymology is given; in ZDMG. LXIII, 180 n. 3 I referred to Hc. IV, 20: *kṣer nijjharo vā*, but the reading *nijjhāriya*° is false; *nijjheriya* might possibly be = **nijjhārya* = **niḥkṣārya* 'having let flow out', as *jhar* is well known as a prākrit substitute for *kṣar-* (Hc. IV, 173) — but this is wholly uncertain

31. *hīliyā* is taken by D. as = *hīḍitāḥ*, a pluralis majestatis, but the original form may have been *hīliyaṃ*. Cp. Jāt. 497, g 19ᵈ; Jāt 488, g. 20ᵈ

32. Ś. mentions a varia lectio: *puvviṃ ca pacchā ca taheva majjhe.* Cp Jāt 497, g 18ᵇ: *manopadoso mama n'atthi koci.*

33. Cp Jāt. 497, g. 17ᵇ⁻ᶜ (19ᶜ).

36. This verse in *Āryā*-metre is certainly an interpolation; the rain of flowers, the showers of wealth, and the drums of the gods are typical incidents in the legends.

37 Ś. reads. *sovāgaputto Hariesasāhū* which is better.

38. I have written *suiṭṭhaṃ* = *sviṣṭam* on account of *sujaṭṭham* in v. 40, although D. and the Mss. have *sudiṭṭhaṃ* — a slip that might easily occur.

39. *pāṇāi ti | prāṇino dvīndriyādīn | sambhavanti hi jale*[1] *pūtarakarūpās ta iti | bhūyāi bhūtāṃs tarūn | uktaṃ ca ||*

> *prāṇā dvitricatuḥproktā bhūtās tu taravaḥ smṛtāḥ |*
> *jīvāḥ pañcendriyā jñeyāḥ śeṣāḥ sattvāḥ prakīrtitāḥ ||*

[1] Concerning *pūtara* cp. Gaṇar. IV, 291; Triv. ad Hc. I, 170.

40. D. here makes a serious blunder, taking *ca re* to be *care*, and explaining it as = *caremahi yāgarthān pravartemahi*. The word *paṇolla-* is a substitute for *kṣip-* Hc. IV, 143; *ṇolla-* is undoubtedly from *nud-*.

41. Ś. reads *carejjā* instead of *caranti*, but mentions this as a *pāṭhāntara*.

42. Cp. SBE. XLV, p. 55 n. 1. 2.

44. There ought to be a *u* inserted after *jīvo*, to make the metre correct. In the second line read *kamma ehā*.

45. Probably to be read: *ke te hrae*. The expression *siṇhāo* is a spurious form, but it would be possible to read *jahimsi ṇhāo* here and in v. 46. 47.

46. There is a varia lectio *susīlabhūo* according to Ś. — D. quotes the following verses:

brahmacaryeṇa satyena tapasā saṃyamena ca |
Mātaṅgarṣir gataḥ śuddhiṃ na śuddhis tīrthayātrayā ||

and further

kuryād varṣasahasraṃ tu ahany ahani majjanam |
sāgareṇāpi kṛtsnena vadhako nāiva śudhyati ||

Chapter 13.

D : *vyākhyātam dvādaśam adhyayanam adhunā trayodaśam ārabhyate | asya cāyam abhisambandhaḥ | ihānantarādhyayane tapasi yatno vidheya ity uktaṃ tac ca kurvatā nidānam parihartavyam iti darśayituṃ yathā tan mahāpāpahetus tathā Citra-Sambhūtodāharaṇeneti darśyata ity anena sambandhenāyātasyādhyayanasya Citra-Sambhūtīyākhyasyādhyayanasānugamanārthaṃ Citra-Sambhūtavaktavyatā tāvad ucyate ||* The following story has been edited by Jacobi Ausg. Erz. pp. 1—20. The whole chapter, which has a close resemblance to the Citta-Sambhūtajātaka (Jāt. 498; vol. IV, p. 390 ff.) and to some other texts, has been treated exhaustively in a very interesting dissertation by Leumann WZKM. V, 111 ff.; VI, 1 ff (the text is to be found in vol. VI, pp. 22—27).

1. The first three verses (in Āryā-metre) are a later addition

(Leumann l. c. V, 131). The reading *Naliṇigummāo* in B[1] is certainly a gloss, as D says *Padmagulmān Nalinīgulmavimānāt* (concerning this cp. Umāsvāti Jambudvīpasamāsa App C p. 26[2]; Hem. Par XI, 133 ff.[3]; Ind. Stud. XV, 292; XVII, 109; ibd. XVI, 422 *Naliṇigumma* is the name of a prince).

2. *Purimatāla* is not mentioned elsewhere. As there are often faults in these texts which may have arisen from a misunderstanding by the scribe of what was being read, one might perhaps conjecture *Kuru-Paṃcālaṃmi* or something similar.

5. The form *āsimu* which I have put into the text will suit the metre (cp. Leumann WZKM. V, 134; Pischel § 515 gives the spurious reading *āsi mo*, and his explanation, which is that of the scholiasts, is wrong too)

6. Cp. Jāt. 498, g 16. About *kālimjara* cp. Leumann l c. V, 144 f. *mayaṃgatīrāe* is = *mṛtagaṅgātīre* (on the 'dead Ganges', cp Leumann l. c V, 142). It ought perhaps to be read as *mayagaṃgātīre*

10 Cp Jāt 498, g. 1 (Leumann l c V, 134).

11. Cp Jāt 498, g. 3 (Leumann ibd 135)

12. This verse certainly makes very little sense as it stands in the text; but a comparison (which Leumann did not make) with the g. 8 of the Jāt. 498 will help us somewhat to restore the original sense

> *suladdhalābho vata me ahosi*
> *gāthā sugītā*[4] *parisāya majjhe*
> *so'ham isim sīlavatūpapannaṃ*
> *disvā patīto sumano 'ham asmi*

To judge from this the first half-verse ought to run thus·

> *mahattharūvā vayaṇappabhūyā gāhā sūgīyā n. s. m.*

'a song of deep meaning condensed in words has been well recited in the midst of the assembly' (*nara-saṃgha* = *pariṣad*). As for the following half-verse *samaṇo* is, of course, to be altered into

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[1] Also in B. 644.

[2] I owe this reference to Dr. W. Kirfel of Bonn.

[3] Hemacandra there refers to the Ṇalinīgulmādhyayana, which I do not know; it is perhaps Sūtrakṛt. II, 1 (called Puṇḍarīka).

[4] Cp *gāthā sugītā* in g. 4.

sumaṇo (which is given as a *pāṭhāntara* by Ś.), but the first part is dubious. Perhaps it might be retained, and rendered somewhat like this: *yad bhikṣavaḥ śīlaguṇopetā iha yatante sumano 'smi jāto* 'that monks endowed with piety and virtue are exerting themselves here[1] — and I have become well pleased (with that)'.

But there is another question of much greater weight attached to this verse. From its connection with the g. 8 of the Jātaka it is quite clear that there was originally complete coincidence between this chapter and the Jātaka, and that our chapter in some points was subjected to considerable emendations. I hope this will be quite clear from the following brief comparison af the two texts:

Uttar ch. XIII		Jātaka 498
v. 6	=	g. 15
» 10, 11, 12́	=	» 1, 3, 8
» 18	=	» 16
» 26	=	» 20
» 27	=	» 21
» 30	=	» 22
» 32	cp	» 24

From this comparison it is at once evident that v. 6 is wrongly placed, for otherwise the verses and the gāthā's follow after each other in the same order, although there are other verses between them which are not related to each other. Further, in Uttar. vv 1—3 are later additions (cp supra), as is certainly also v 4, for it is not the king but the ascetic who ought to speak the verses concerning the former births. Vv. 5—7 are certainly original, but I have a firm conviction that 8—9 ought to be rejected as late, because 8 speaks of the *nidāna*, which is made the main theme of the chapter in the Jain version, though it is never mentioned in the Jātaka, while 9 was already shown by Leumann to be suspect, and the reasons he gave were convincing, l. c. 134 sq. Then v. 10 is spoken by the king (Leumann), but not to the ascetic. From its coincidence with g. 1 it is clear that the Uttar. knew the story of the man who brought

[1] This, of course, is to be understand as the contents of the song mentioned in the first half-verse. Ś. tries to render *ihajjayante* as = *iha arjayante*, but this would certainly give *iha-m-ajjayante*.

ascetic's reply to Brahmadatta (= Sambhūta) — a feature preserved also in the Jain *kathānaka* (Ausg Erz. p 18). V. 11 (= g. 3) is the answer of the messenger as heard by Citta; v. 12 (= g. 8) is the speech of the king to the ascetic when he comes to see him, and 13—14 contain the offer he makes him of pleasures and wealth (cp. g 10 with a noteworthy resemblance of words). V. 15 is an *itihāsa*-verse, telling us the same thing as the prose passage in the Jātaka p 396, 19—20 According to this the ascetic ought to speak six verses: these are gg. 11—16, and in our chapter they correspond to vv [1] 16, 17 (cp. the contents of gg. 11—14, especially 13), 18 (= g 15) and 5—7 (of which 6 = g. 16); v. 6 ought certainly to be inserted here. V. 19 was no doubt written later on the pattern of 18 [2]. Vv 20—26 contain the second part of Citta's speech, corresponding to the gg. 17—20, and of these 26 is = g 20 As 23—25 are very suspicious from a metrical point of view, there is reason to believe that this portion contained four verses in the original legend, as it still does in the Jātaka Then follows the reply of Brahmadatta in 27—30, corresponding to gg 21—23. As v 28 is to be unreservedly rejected, partly for metrical reasons and partly because it contains a hint as to the former life of Brahmadatta (as *Sambhūta*) that was certainly not in the original legend, and as v. 29 is suspicious on account of the metre, we find here only two verses, of which 27 is = g. 21 and 30 = g 22 (g 23 may be a later addition, as it gives a hint of that conclusion of the story which is specially Buddhistic) Finally vv. 31—33 contain the last speech of Citta and the account of his taking leave of the king, which is contained in the gg. 24—28 (there is a slight resemblance between v. 32 and g. 24). The end,, vv 34 35, is certainly an addition made be the Jain poet [2].

Moreover, it must be admitted that the Jātaka has also verses which are decidedly later additions, e g g 2 6 (and perhaps 7), 9 and possibly one or two others as well. As for gg 4—5, I am not sure whether they are to be deemed as original or only as a metrical paraphrase of an older version in prose.

But from the facts discussed above we may with some consi-

[1] In śloka; cp. the confusion of śloka and triṣṭubh in the six gg. of the Jātaka in this passage.

[2] Leumann l. c. p. 132

derable degree of probability draw a conclusion concerning the contents of the ancient legend which was the origin of both the Jain and the Buddhist tales, and of which out of the texts in their present state an accurate reproduction may be pieced together. After an introduction, which is contained in the prose version of the Jātaka and in the Jain tales, there followed a conversation between the king and the messenger (2 vv. = vv. 9—10, g. 1. 3); then, probably, the prose version related that the king went to see the ascetic, and that he spoke to him, his words occupying two or three verses (= vv. 12. (13). 14, g. 8 (9). 10). The ascetic then replied in six verses (= vv. 16. 17. 18, s. 6. 7., gg 11—16), in which he reminded him of their respective former existences. After that he exhorted him to abandon worldly pleasures (four verses? = vv. 20. 21. 22. 26, gg. 17—20). The king replied in two (three?) verses, telling him that he was unable to do so (= vv. 27. 30, gg. 21 22. (23)). After that the ascetic made a final speech in some three or four verses (= vv. 31. 32 33, gg. 24—28). The total sum of verses in the original legend would be twenty-three or twenty-four. The concluding part was probably in prose.

I have dealt at some length with this topic, as it seems to me to be of the greatest importance for a right understanding of the whole origin and growth of the legend and of its different versions.

13. Cp. Jāt. 498, g 10[a]: *rammam* .. *āvasathaṃ*.

14 Cp ibd. 10[b]: *nārīgaṇehim paricārayassu*, and cp. Leumann l. c. VI, 23 n. I have introduced *pariyārayanto* into my text, as Ś. gives it as a *pāṭhāntara*.

15. Ś. evidently reads *vakkam* instead of *vayaṇaṃ*, which is, however, quoted as a *pāṭhāntara*.

17. According to Ś. this verse does not occur in the Cūrṇi.

18 Cp. Jāt. 498, g 15. Concerning *duhao gayāṇaṃ* cp Leumann l. c. V, 136. Instead of *vasīya* read *vasīma* (Leumann).

19. *vucchāmu* is = *avātsma* (Pischel § 516), but with a weak root-form (**utsa-* for *vātsa-*).

20. Ś. also recognises a varia lectio *āyāṇam eva aṇucintayāhi*.

22. D. quotes this verse:

na pitā bhrātaraḥ putrā na bhāryā na ca bāndhavāḥ |
na śaktā maraṇāt trātum magnā saṃsārasāgare ||

25. The reading *ikkagaṃ* (B[1]) would restore the metre of the first hemistich.

26. Cp. Jāt. 498, g. 20 (Leumann l. c. 137 sq.). The Jāt. has *hanti* instead of *harai*, which would suit the metre better. The expression *karmāni mahālayāni* is explained as *pañcendriyavyaparopanakuṇima*[1]*bhakṣaṇādīni*.|

27. Cp. Jāt. 498, g. 21 Ś. also recognises the varia lectio: *aham pi jāṇāmi jo ettha sāro* (cp. Leumann l. c 20 n.). The Jāt. has *duccajā* (= *dustyajāḥ*) instead of *dujjayā*; but the grounds on which Leumann would like to reject the latter do not appear convincing to me.

28. Concerning the first half-verse cp. Leumann l. c. VI, 26 n.

30. Cp. Jāt. 498, g. 22 (Leumann l c. 138)

31. The metre of the first hemistich is not correct, but I do not know exactly how to emend it. D. quotes this verse.

kṣaṇayāmadivasamāsacchalena gacchanti jīvitadalāni |
iti vidvān api katham iha gacchasi nidrāvaśam rātrāu ||

32 Cp the contents and general mode of expression in Jāt 498, g 24[a–b] Ś. quotes the varia lectio *jai tāva bhoge*

33 *mohaṃ* = *mogham*, cp Leumann l. c 134

35 Ś reads *udattacārittatavo*, but also recognises the reading *uddagga°* as a *pāṭhāntara*.

Chapter 14.

D. *vyākhyātaṃ trayodaśam adhyayanam adhuneṣukārīyākhyam caturdaśam ārabhyate | asya cāyam abhisambandhaḥ | ihānantarādhyayane mukhyato nidānadoṣa uktaḥ prasaṅgato nirnidānatāguṇo 'tra tu mukhyataḥ sa evocyata ity anena sambandhenāyātasyāsyādhyayanasya prastāvanārtham Iṣukāravaktavyatā tāvad ucyate* ||

The legend given by D. in the introduction to this chapter is taken from the Niry. vv 407—417, and is also told by Śāntyācārya; his version is related by Leumann WZKM. VI, 14 ff [2]

The text of this chapter was edited by Leumann ibd., pp 27—33; the whole chapter has been treated by myself, in connexion

[1] *kuṇima* pkt. for *kuṇapa*.

[2] This legend certainly presents a rather striking resemblance to the prose introduction of the Jāt 509, and must consequently be old.

with related texts (Jāt. 509 and MBh. XII, 6521 ff. 9928 ff.), in ZDMG. LXII, 725—747.

1. *ekavimānavāsinaḥ*: the heavenly region was *Padmagulma*. Concerning the name *Usuyāra* (= *Esukārī* Jāt. = *Iṣukāra*) cp. Leumann WZKM. VI, 19 sq. and ZDMG LXII, 727 n 1.

2. *jahāya* is rather suspicious as having no object (D. supplies *bhogādīn*). At any rate these two first verses are certainly a late addition, for the second one either forestalls facts that only come out as the result of the whole legend or else relates circumstances mentioned in the introductory legend of the Niry. and Ṭīkā, that have no essential connection with the chapter itself.

6 The last half of the first hemistich is corrupt, and the construction of *je yāvi divvā* (= *ye cāpi divyāḥ*) is quite wrong. I cannot, however, offer any emendation of the line.

7. Read *bavhantarāyaṃ*

8. D. quotes the following verse:

> *putreṇa jāyate loka ity eṣā vāidikī śrutiḥ* |
> *atha putrasya putreṇa svargaloko mahīyate* ||

9. Cp Jāt 509, g. 4; MBh. XII, 6527. 9933. Ś reads *paḍiṭhappa* instead of *pari°* D. seems to take *jāyā* as an attribute of *putte*; it is of course a vocative, and as the Jātaka has in the corresponding half-verse *tāta*, one should perhaps read *tāyā* in the original text (cp. v 18 infra).

10. Ś. also records the varia lectio *loluppamāṇam*.

11. According to Ś. there is also the reading *kamaguṇesu*.

12. Cp. Jāt 509, g 5; 543, g 138[a]. D. quotes the following verse:

> *śilpam adhyayanam nāma vittam brāhmaṇalakṣaṇam* |
> *vṛttastham brāhmaṇam prāhur netarān vedajīvakān* ||

14. Cp. Āyār. I, 2, 1, 1; Sūtrakṛt. I, 5, 2, 18. 10, 18.

15. Cp. MBh. XII, 6542[a].

18. About *tāyā* cp. v. 9 supra. Concerning *sattā* cp SBE. XLV, p. 62 n. 1.

19. D.: *yad dravyatve saty amūrtaṃ tu nityam ākāśavat* | Cp SBE. XLV, p. 62 n. 2.

20. Cp. Jāt. 509, g. 10 (ZDMG. LXII, 730).

21. Cp. MBh XII, 6528.

22. Cp. MBh. XII, 6529. The word *hume* is explained as = *bhavāmi*, but I doubt whether the form is correct; it may be *hu me* = *khalu me*, and if so, then *cintāpara-* is used as a substantive (cp. Turner JRAS. 1913, p. 302).

23. Cp. MBh. XII, 6530. D quotes this verse:

titthayarā gaṇahārī suravaiṇo cakkıkesavā rāmā |
saṃhariyāhayavihiṇā sesesu jiesu kā gaṇaṇā ||

'The prophets and the apostles, the highest gods, the universal monarchs, the Vāsu- and Baladeva's have been taken forth by unconquered Fate — what do then other beings matter?'

26. *duhao* cp. SBE. XLV, p. 63 n. 2.

27. Cp. Jāt. 509, g. 7. *jāṇe* is the reading of A, and suits the metre; it is an irregular form for skt. *janyāt*, the Pālı text has *jaññā*.

28. D. quotes the following verse:

kāsāu gatir jagati yā śataśo na jātā
kıṃ tat sukhaṃ yad asakṛn na purānubhūtam |
kās tāḥ śriyo na khalu yā bahuśo 'py avāptāś
cetas tathāpı tava vardhata eva vāñchā ||

29. Cp. Jāt. 509, g. 15:

sākhāhi rukkho labhate samaññam
pahīnasākham pana khānum āhu
pahīnaputtassa mam' ajja hotı
Vāseṭṭhi bhikkhācarıyāya kālo.

The sense of the verse would certainly be improved ıf the hemistiches were to be put ın the same order as they are in the Jātaka. *samādhi* is explained as = *svāsthya*, which the word does not mean in other cases. But AK. III, 4, 17, 100 recognises *samādhi* = *samarthana* 'fitness, capability', which would pretty accurately suit our passage.

31. *kāmaguṇā ime te* is the reading of A. B[1 2]. J. L., but D. explains it as if we ought to read: *kāmaguṇā ẽe te*. Ś. appears to read *susaṃhiyā*, explaining it as = *susaṃhṛtāḥ*.

33. *mā . . . saṃbhare* is explained by D. *mā . . . smārṣīḥ*, which is possible. But I should rather think that *sambhare* is a locative from *sambhara* = *smara* (or **saṃsmara* = *saṃsmaraṇa*) 'remembrance, love', and that *mā hū* represents *mā bhūḥ*, viz. 'may you not at the remembrance of your relations . . .'

34. Ś. also reads *em ee* and records a varia lectio *imee.*

38. The meaning of this verse (as also of 44—45[a]) is only intelligible with the help of the story told in the Jātaka (cp. ZDMG. LXII, 731 sq.). Cp. Jāt. 509, g. 18.

40. D. quotes the following verses:

> *kaścit sakhe tvayā dṛṣṭaḥ śruteḥ saṃbhāvito 'pi vā |*
> *kṣitāu vā yadi vā svarge yo jāto na mariṣyati ||*

and further

> *atthena Nandarāyā na tāio godhanena Kuiatto |*
> *dhannenu Tilayasetthī puttehiṃ na tāio Sagaro ||*

'King Nanda was not saved by his wealth, nor Kuiatta (?) by his many cows; the merchant Tilaka was not saved by his seed, nor Sagara by his sons'.

44—45. Cp. note on v. 38 infra On *lahubhūya-vihāriṇo* cp. Schubring Ācār. p 97. The expression *mama hatth'ajja-m-āgayā* according to D = *mama hastam ārya āgatāḥ*, but it is probably to be rendered by *mama hasta adya āgatāḥ* 'just now come into my hand'.

46. *kulala* (cp SBE. XLV, p. 62 n. 1) is, of course, not = *kūlāla* 'owl' (Pischel § 80), but *kurara* 'sea-eagle', mentioned as a synonym of *utkrośa* in AK. II, 5, 23 (cp *ukkuso kuraro* in Pāli, O Franke Pāligrammatik pp. 68, 70). The form *viharissāmi* spoils the metre; D. explains it as = *cariṣyāmi*, and it seems probable that here the word of the text has been ousted by the explanation, so that we ought to read *carissāmi.*

47 *giddhovamā u* (or *giddhovamāu?*) is to be rendered by *gṛdhropamayā* 'by the parable of the vultures' (not 'similes of the greedy man', SBE. XLV, p. 68) The words *urago suvaṇṇapāse vva* make bad metre; the following verse begins with *nāgo* 'elephant', and I think we had here originally *nāgo* 'serpent' (*nāgo suvaṇṇapāse vva*); it was explained as = $\frac{urago,}{nāgo,}$ and in that way the gloss crept into the text.

48. Cp. Jāt. 409, g 20.

49. The verses from here to the end of the chapter certainly do not belong to the original legend, but must have been composed by the Jain author. Here Ś. reads *raṭṭhaṃ* instead of *rajjaṃ.*

51. Ś. mentions a varia lectio *dhammaparamparā* instead of *°parāyaṇā*, which seems to make quite as good sense.

Chapter 15.

D: *vyākhyātaṃ caturdaśam adhyayanam samprati sabhikṣunā-makam pañcadaśam ārabhyate | asya cāyam abhisambandhaḥ | ihā-nantarādhyayane nirnidānatāguṇa uktaḥ sa ca mukhyato bhikṣor eva bhikṣuś ca guṇata iti tadguṇā anenocyante | ity anena samban-dhenāyātasyādhyayanasyādisūtram* ||

1. D quotes the following verse:

egāṇiyassa dosā itthī sāṇe taheva paḍiṇie |
bhikkhuvisohiṃ ahacca ya tamhā u sa viijjae gamaṇam ||

'the sins of the alone-living (monk) are women, apathy (?)[1] and enmity; that is why he ought to go on with his wandering, not hurting the purity of his begging-tour'.

2. *savvadamsī* : *sarvam gamyamānatvāt prāṇiganam paśyaty ātmavat prekṣate sarvadarśī* |

6. *kutūhalam stryādiviṣayam.*

7. Cp the note on VIII, 13 (supra) and SBE. XLV, p. 70 n. 3 (cp. ibd. XXII, p 161 n 1). The word *chinna* apparently means the rending of clothes (cp. Varāh. Bṛhs. chapter 71). D quotes this verse:

amjaṇakhamjaṇakaddamalitte mūsiyabhakkhie aggividaḍḍhe |
tunniyakuṭṭiyapajjavalīḍhe hoi vivāgo suho asuho vā ||

'when (a cloth) is smeared with collyrium or lampblack[2] or dirt, gnawed by rats, burnt by fire or rent[3], destroyed[4] or eaten at the borders, there arises a good or evil result (out of that)'; and, moreover, he quotes the stanzas given by Jacobi (SBE. XXII, 161 n. 1) from the Comm. on Āyār. II, 5, 1, 15. *sara-* = *svara-* (cp Varāh. Bṛhs chapters 88, 90 and 95) The following verses are quoted:

sujjam ravai maūro kukkuḍo risaham saram |
hamso ravai gandhāraṃ majjhimam tu gavelayā ||

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[1] I do not know what *sāṇa* is; can it possibly be *styāna* 'apathy'? Or is *sāne* simply a slip instead of *māne* 'pride'?

[2] *khañjana* means *kajjala* according to the comm. to XXXIV, 4 infra

[3] *tunniya* = *tunna*?

[4] About *kuṭṭ-* cp. Schubring Āyār. s. v.

'the peacock sings the *ṣaḍja*, the cock the *ṛṣabha*, the goose the *gāndhāra*, and the *gavāiḍuka*[1] the *madhyama*-note (viz., the first second, third and fourth primary; notes)'; further

> *sajjeṇa lahae vittam kantaṃ ca na viṇassae |*
> *gāvo puttā ya mittā ya nārīṇam hoi vallabho ||*
> *risaheṇa u īsariyam seṇāvaccaṃ dhaṇāṇi ya | ityādi*

'by (hearing) the *ṣaḍja* be obtains wealth, and does not lose his beloved; (he obtains?) cows, sons and friends, and becomes a favourite amongst women; by (hearing) the *ṛṣabha* he obtains a kingdom, the position of a commander-in-chief and wealth', &c.

For *bhāumam* = *bhūmāu bhavam bhūkampādilakṣaṇam* the following verse is quoted

> *śabdena mahatā bhūmir yadā rasati kampate |*
> *senāpatir amātyaś ca rājā rāṣṭram ca pīḍyate ||*

and for *āntarikṣam* (= *gandharvanagarādi*) these:

> *kapilam sasyaghātāya māñjiṣṭhaṃ haraṇaṃ gavāṃ |*
> *avyaktavarṇam kurute balakṣobham na saṃśayaḥ ||*
> *gandharvanagaram snigdham saprākāram satoraṇam |*
> *sāumyādiśamsam āśritya rājñas tad vijayamkaram ||*

Further for *svapna* (cp. note on VIII, 13) the following·

> *gāyane rodanam brūyān nartane vadhabandhanam |*
> *hasane śocanam brūyāt paṭhane kalaham tathā ||*

Cp v. Negelein Traumschlussel des Jagaddeva p. 237 ff (II, 43—44) for very close parallels to this verse.

From the *lakṣaṇavidyā* (cp. note on VIII, 13) the following verse is quoted·

> *cakkhusinehe suhao dantasiṇehe ya bhojanam iṭṭham |*
> *tayaneheṇa ya sokkhaṃ nahanehe hoi paramaṃ dhaṇam ||*

i. e. *cakṣuḥsnehe suhṛd dantasnehe ca bhojanam iṣṭam | tvaksnehena ca sāukhyaṃ nakhasnehe bhavati paramaṃ dhanam ||*

From the *daṇḍavidyā* six verses are quoted in the story of Karakaṇḍu (Ausg. Erz. p. 36, 26 ff.), to which D. here refers. The *vāstuvidyā*[2] is explained as = *prāsādādilakṣaṇābhidhāyakaṃ*

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[1] Cp. v. Bradke ZDMG. XXXVI, 470; Leumann Āup. s. 165.
[2] Cp. Bühler WZKM. VIII, 29.

śāstram; it is treated by Varāhamihira in the Bṛhs. ch 53. The *aṅgavidyā* (Varāh. Bṛhs. ch. 51) is referred to by the verse *sira-pphuraṇe kıra rajjam | ıtyādı* (quoted above, note on VIII, 13). The *śāstra* called *svarasya vijayaḥ* is illustrated by this verse:

> *sāmāsārasavāyasakosiyasayavattarāsahasivāo |*
> *jambuyavasahā vāmāpaṭṭhāṇe kajjasiddhiyarā ||*

'when the female cuckoo[1], the heron, the crow, the owl, the wood-pecker[2], the donkey, the female and male jackals and the bull (sound) from the left side, they forebode success in (all) undertakıngs'.

For this passage cp. Franke Dīghanikāya p. 13 ff (with very instructive notes). These varieties of science seem to have been equally abhorred by Buddhists and Jains

8. *nettam ti | netraśabdena netrasaṃkārakam iha sāuvīrāñja-nādi gṛhyate |* — D. quotes this verse.

> *varjayed vidalam śūlī kuṣṭhī māmsam jvarī ghṛtam |*
> *navam annam atīsārī netrarogī ca maıthunam ||*

9 *kṣatriyā rājāno ganā Mallādisamūhā Ugrā ārakṣıkādayo rājaputrā nṛpasutāḥ . . . . bhogikā viviṣṭanepathyādibhogavanto 'mā-tyādayaḥ | gana* may be ıdentical with *saṅgha*, the term by whıch Kāuṭ. XI, 1 (p. 376) denotes the Malla's, Lıcchivi's &c. 'The Ugras are a well-known mıxed caste (Ksattrıya and Śūdrā), Kāuṭ. III, 7 (p 164); Manu X, 9 &c. As regards *Bhoiya*, whıch is explaıned as being = *Bhogıka*, I thınk D. has committed an error, for I consider *Bhoıya* may be = *Bhoja* (in Pkt *Bhoga*, Āup. S §§ 23. 38; KS &c.), a well-known Kshattrıya race. This is cer-tainly the opınıon of Jacobı, SBE. XLV, p. 71 n. 2. There ıs indeed a *pāṭhāntara* to thıs verse ın Ś, but I am unable to make out how ıt runs

12 Cp SBE. XLV, p. 72 n. 1. The verse ıs certainly corrupt in some way or other, and Devendra's attempt to explain it leads hım into adoptıng some very audacious modes of interpre-tatıon. D quotes the following verse:

> *sāhavo to ciyattena nimantejja jahakkamam |*
> *jai tattha kei icchejjā tehim saddhiṃ tu bhuṃjae ||*

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[1] About *śyāmā* cp. BR.

[2] *śatapattra* means both 'woodpecker' and 'cuckoo, peacock' or 'parrot'.

'the monks must with amiability make invitations in due order; if there are any people who accept, they must eat together with them'.

13. On *āyāmaga* and *sovira* cp. SBE. XLV, p. 72 n. 2. 3.

14. *vihijjai* is said by D. to be *vyathate* | *dharmadhyānatas trasate*; but this seems highly improbable, as *vyath-* seems to give *va(t)h-* in Prākrit (cp. *pavvahiya-* = *pra-vyathita-* Āyār. I, 2, 1, 1. 2, 4, 3). I think *vihijjai* is = *vi-hīyate*.

15. For *sahia* cp. SBE XLV, p. 72 n. 4 It spoils the metre, but I have retained it nevertheless in the text, as D. comments upon it.

Chapter 16.

D · *vyākhyātam pañcadaśam adhyayanam adhunā ṣoḍaśam ārabhyate* | *asya cāyam abhisambandhaḥ* | *ihānantarādhyayane bhikṣuguṇā uktās te ca tattvato brahmacaryavyavasthitasya bhavanti* | *tad api brahmaguptiparijñānata iti* | *tā ihābhidhīyanta ityanena sambandhenāyātasyāsyādhyayanasyādisūtram* ||

1 *sevittā havai* is undoubtedly an older and better reading than *sevijjā*, as regards the form cp. Pischel § 582 n 3

5. *kuḍyam leṣṭukādiracitam· kūiya°* must be the proper reading, although it is only retained in B[1], cp. Skt. *kūj-*.

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1 D. quotes the following verse.

aṭṭhamīpakkhie mottum vāyanākālam eva ya |
sesakālam āyantīo neyāo 'kālacārīo ||

'omitting the *aṣṭamī* and the *pakṣa*-days and also the time for sermons those women who come at other times are to be known as coming at the wrong time'.

4. *saṃsthānam ākāraḥ*. D. quotes this verse:

asakkam rūvam addaṭṭhum cakkhugoyaram āgayaṃ |
rāgaddose ya je tattha te buho parivajjae ||

'it is impossible not to see a figure that comes within range of the

eye; but the wise man avoids the sympathy and antipathy that are there'.

5. Cp. § 5 supra.

6. In another version according to Ś the first half-verse runs thus: *hassadappam raiṃ kiḍḍaṃ sahabhuttāsiyāṇi ca* |

7. *madaḥ kāmodrekaḥ*.

8. Ś. apparently reads *dhammam laddhaṃ*, as he explains it as = *dharmyaṃ labdham*. — *jattatthaṃ* = *yātrārthaṃ saṃyamanirvāhanārtham na tu rūpādyartham* |

10. *Kāmaguṇāḥ* | *kāmasya guṇā upakārakāḥ*.

12. *sahabhuttāsiyāṇi* does not make good sense. I suppose that *hāsa°* (or *hassa°* = *hāsya°*) is the right reading, as B[1 2] give *hasiyaṃ*. From D nothing conclusive is to be gathered *tālauḍaṃ* is rendered *tālapuṭam*, which, however, will give no reasonable sense here, probably Jacobi (SBE. XLV, p 77 n 1) is right in suggesting it to be *tālakūṭa* = *kālakūṭa*.

17. The translation of the last half-verse in SBE. XLV, p. 77 is not quite to the point D. says: *siddhā purātanāsūtsarpiṇīṣu siddhyanti . mahāvideheṣu . . . setsyanti tathāpare anantāyām anāgatāddhāyām*. Consequently we must translate: 'through it (the law of the Jinas) (some beings) have attained perfection, (others) do it (just now), and (still others) will do it (in the future)'.

Chapter 17.

D · *vyākhyātam ṣoḍaśam adhyayanam adhunā pāpaśramaṇiyākhyam saptadaśam ārabhyate* | *asya cāyam abhisambandhaḥ* | *ihānantarādhyayane daśa brahmacaryaguptaya uktās tāś ca pāpasthānavarjanād evāsevitum śakyante* | *iti pāpaśramaṇasvarūpābhidhānatas tad evocyata ityanena sambandhenāyātasyādhyayanasyādisūtram* ||

1. D: *prathamam siṃhavṛttyā pravrajya paścāt punar yathāsukham yathā tathā nidrāvikathādikaraṇalakṣaṇena prakāreṇa sukham ātmano 'vabhāsate* | *tuśabdasyāiva kārārthatvād yathāsukham eva śṛgālavṛttyāiva vihared ity arthaḥ* || Ś. says: *paṭhyate ca* | *je ke ime* (= *ayam*).

4 *khiṃsai nindati*: *khiṃs-* is a verbal root of rare occurrence, cp. *khiṃsaejjā* XIX, 83 (infra), *khiṃsae* Āyār. I, 2, 4, 4;

Uvaesamālā v. 331 (GSAI. XXV, 226), *khiṃsiya* KS. Schubr. 6, 1, *khiṃsaṇijja*- Nāyādh. 3, 27. *khiṃsana*- = *nindana* Āup. S. § 32 and *khiṃsaṇā* ibid. § 116. Leumann is certainly right in thinking it to be a desiderative form of the root *kṣan*-, cp. IF. XXXV. 217 f.

6. *hariyāṇi dūrvādīni.*

7. *nisejjā* = *niṣadyā svādhyāyabhūmiḥ*; *niṣadyā* is 'a small bed or couch'. About *pādakambala* cp. SBE XLV, p. 78 n. 2.

8. As regards *davadavassa* cp. J. J. Meyer Hindu Tales p. 14 n; Tessitori GSAI. XXV, 176. It would be **drava-dravasya* in Skt, the construction of which is scarcely intelligible. But there is also in Skt. a verb *dravasyáti* (*paricaraṇe*), gaṇa *kaṇvādi* to Pāṇ. III, 1, 27 *carai*: from D. it seems as if we had to read *saṃcarai*. On *ullaṅghanaḥ svavatsaḍimbhādīnām adhaḥkartā* cp. I, 33 supra).

9 Cp SBE. XLV, p. 79 n. 1

10. Ś. himself reads *guruparibhāsae*, but mentions *°paribhāvae* as a *pāṭhāntara*.

11 D gives *pramukharaḥ prakarṣeṇa mukharaḥ*, which proves that we must read *pamuhare*.

12 *'vivādaṃ ca' kalaham caḥ pūraṇe | udīrayati | kathaṃ cid upaśāntam api utprāsanādinā pravṛddhim nayati* | The translation 'is a controversialist' in SBE. XLV, p. 79 is not quite to the point *atta°* = *āpta°*, but Ś. reads *attapaṇhahā*, and explains it as = *ātmapraśnahā*.

14 *sasarakkhapāe* = *sarajaskapādaḥ*, but *°sarakkha°* cannot be = *rajaska*- according to any known rule of grammar Still, *°sarakkha°* may be correct, for we find *śaras*- 'a thin cover of ashes' Āp. Śr. S. VI, 9, 1, and Skt **śaraska*-, a derivation from *śaras*-, like *rajaska*- from *rajas*-, may mean 'covered with ashes or dust'; from this form we should get in Prākrit *sarakkha*-.

15. Concerning the prohibition to eat milk and things produced from milk cp. J. J. Meyer Hindu Tales p. 271 n 3. But the *paṇḍarabhikkhu* spoken of in the Samarāiccakahā as avoiding all products of the cow (Jacobi apud Hertel Pūrṇabhadra's Pañc. p. 295, cp. *pāṇḍarabhikṣuḥ* in Mahāvyutp. 178, 25) cannot well be a Jaina monk; and this is still more impossible if he is really (as Jacobi suggests) identical with the *śvetabhikṣuḥ* of whom the Jain Pañc. (Pūrṇabhadra) p 181, 21—22 says·

narāṇāṃ nāpito dhūrtaḥ pakṣiṇām cāiva vāyasaḥ |
catuṣpadāṃ śṛgālas tu śvetabhikṣus tapasvinām ||

Moreover, Dr. Meyer l. c points to Prabandhacintāmaṇi p. 115, where the Jain ascetics are derided by an enemy of Hemacandra for eating too much milk, curds and ghee Consequently, there cannot have been a strong restriction imposed on the Jaina monks concerning the use of milk. It may be that some heterodox sects — and the Jains amongst them — shunned milk on account of its frequent use in the Brahmanic ritual. Moreover, the Jains of course believe milk to be full of small living organisms which might be destroyed by people partaking of milk, curds, butter &c. (cp. for instance the verse from Devendra in ZDMG. 64, 398, 13—14).

16. *atthantammi* = *astamayati* D We find in AMg. JM. M. *atthamaṇa-* = *astamayana-* (Pischel § 149), *atthamia* = *astamita-*, but also *atthāai* = *astāyate* (Pischel § 558), and from this may be derived a participle **atthā(y)anta-* > **atthāanta-* > **atthānta-* > *atthanta-*

17. *parapāṣaṇḍāḥ Sāugatādayaḥ*. D here quotes the verse·

mṛdvī śayyā prātar utthāya peyā &c

which seems to have been quite common amongst the Jains; it is quoted from the comm. on Sthān. VIII by Leumann WZKM. III, 332 n. 2. About *gāṇamgaṇika-* cp. SBE. XLV, p 79 n 2

18 There is a reference to this verse in J. J Meyer, Hindu Tales p. 26 n. 2, which probably applies to the next one.

19. *jemai* and *jimai*, substitutes for *bhuj-* Hc IV, 110 *jim-* 'to eat' is found also in Skt. (BR. s. v.) although the root is decidedly Prākṛtic.

20. Concerning *pañcakuśīlasamvṛtaḥ* cp. SBE XLV, p. 80 n 2. Read *garhie* to make the metre correct

21. The text of the last half line is not quite certain According to D we really ought to read as in the text above: *ārāhae logam iṇam tahā param*, which is also the reading of B² and J[1]. But A has· *ārāhae duhao logam iṇam*, above which has been written the correction *ā l. i. t p.* (as in our text). This is also the reading of B[1] (and two other B. Mss., while another one

[1] With the slight mistake of *pari* for *param*.

has tried to combine both readings (B. 644) giving: *ā. d. l. i. tahā paraṃ*. The question from where the word *duhao* originated can scarcely be solved, as there is nothing in the text that would suggest the introduction of this word, it being perfectly clear and reasonable without it

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Chapter 18.

D.: *uktam saptadaśam adhyayanam adhunā Samjayīyākhyam aṣṭādaśam ārabhyate | asya cāyam abhisambandhaḥ | ihānantarādhyayane pāpasthānavarjanam uktam tac ca saṃyatasyāiva sa ca bhogardhityāgata eveti sa eva Samjayodāharaṇata ihocyata ity anena sambandhenāyātasyāsyādhyayanasyādisūtram* ||

1 *migavva-* is, of course, *mṛgavya-*. D. says: *pāṭhāntareṇa mṛgavadham*, but *migavaham* would scarcely suit the metre.

2 *hayāṇi* &c is explained by D as being = *hayānīka-*, which is impossible J. J. Meyer Hindu Tales p 82 n. 1 is certainly right in deriving the words from **hayānī* &c., although such forms do not exist in Sanscrit (but cp *Indrāṇī*, *Brahmāṇī* &c., Johansson Uppsalastud p 49 ff). *mahayā* is here used as a feminine form, cp. J J Meyer l c.

3 *chuhai* is mentioned by Hc IV, 143 amongst the substitutes of *kṣip-*; it is certainly from *kṣubh-*.

4. *apphova* is said to be *āsphota* 'Calotropis gigantea' or 'Jasminum Sambac' (also the name of various other plants, Lex.); but I know no other case where a *v* stands for a *t*. The reading *jhaviya°* occurring in B[1, 2] might well be = *kṣapita-* (cp. Pischel § 326).

7. *ghannu* is explained as = *ghātakaḥ*, *hananāśīlaḥ*; it is probably derived from Skt *hatnú-*

11. The reading *taṃ* in B[1] would make very good sense, *taṃ* being = *tvam*; but as it is not supported by the comm., I dare not introduce it into the text.

12. According to Ś. this verse (like v. 11) ends with *kiṃ hiṃsāe pasajjasi* in another version.

13. *peccattha-* is explained in the comm. as = *pretyārtha-*; it is probably derived from a form **pretyatva-*.

15. *ni-har-* is derived from *nih-sar-* by D., Jacobi Ausg. Erz. s. v. &c.; but J. J. Meyer Hindu Tales p. 141 n. 2 thinks this impossible, and would like to derive it from *nir-har-* (cp. *nihāri* = *nir-hārin-* Āup. S. § 56). I do not see why it should not be *niḥ-sar-*.

18. *mahaya iti* | *supvyatyayād mahat* D.; but Meyer l. c. with much probability explains it as being an adverb 'very much, exceedingly'.

20. Concerning the *kṣattriya* mentioned here D. says: *saha-pūrvajanmani vāimānika āsīt tataś cyutaḥ kṣatriyakule 'jāni* | *tatra kutaścit tathāvidhanimittataḥ smṛtapūrvajanmā tata evotpanna-vāirāgyaḥ pravrajyām gṛhītavān viharamś ca Samjayamunim dṛṣṭvā tadvimarśārtham idam uktavān* || — Ś. apparently reads *rayyam* instead of *raṭṭham*.

21. *māhaṇe pravrajitaḥ*.

23. Cp SBE XLV, p. 83 n 2 *meyanne* is explained by D. as being *meya-jña-* (*meya-* = *jīvādivastu*); *meya-* would consequently be = *prameya* of the logic

24. *nāyae* | *jñāta eva jñātakaḥ ksatriyaḥ* || It is well known that Mahāvīra belonged to the clan of Jñātr or Jñātṛka kṣatriya's, cp. e. g. Jacobi SBE XXII, p x ff.

26. According to Ś this verse does not occur in all the Mss. (it is possible that he thinks the same of vv 24—25, as he connects 27 immediately with 23, but this is not quite certain)

28. Cp SBE XLV, p 84 n. 1.

30. Jacobi SBE. XLV, p 84 n. 2 suggests that *vijjā-m-anusamcare* may be = *vidvān anusamcaret* (cp *vijjā* in the next verse); this is probably right Cp Hc II, 15; Pischel § 299

33. Cp SBE. XLV, p 84 n. 4

34—51 On these verses cp the very instructive notes by Jacobi SBE. XLV, p. 85 ff

34 Bharata, the first *cakravartin* of the Jains, is probably identical with the famous Bharata, son of Duṣyanta, called the *cakravartī sarvabhāumaḥ*.

35. Concerning Sagara and his 60,000 sons cp. R Fick Eine jainistische Bearbeitung der Sagara-Sage, Kiel 1889, who has edited and translated the Prākṛt legend given by D. He is mentioned even by the Buddhists, e. g. Jāt. 541, g. 10 (amongst a number of other righteous kings) and Jāt. 543, g. 130 (where

observe the expression: *sāgarantam . . . vijitvā*). In both passages he is called *Sāgara*. The Brahminical version of his story is well known from the epic literature.

36. ***Maghavan*** is not mentioned elsewhere, as far as I know. I think the Jains have taken up the old Vedic epithet (in later times the name) of Indra, and made a fictitious king out of it The legend told by D. only occupies some few lines and contains absolutely nothing except the mention of his parents and his capital, Śrāvasti.

37. Sanatkumāra is mentioned as a mythical sage as early as in the Chānd. Up. VII, 1, 1. 26, 2 and later on in the epics &c. It is curious that we find a *Sanaṃkumārakappa* amongst the Jain heavens (XXXVI, 223 infra), and that the Buddhists have made a *Brahmā Sanamkumāra* out of him (cp. DN. III, 1, 28 = XXVII, 32 &c) The legend from D. is published in Jacobi Ausg Erz. pp. 20—28 His legend has been combined by the Jains with that of Brahmadatta (Citra and Sambhūta, Chapter XIII), in so far as Sambhūta, on seeing the queen-consort of Saṇaṃkumāra, formed the decision to become a universal monarch in a subsequent existence, and was consequently reborn as King Brahmadatta

38. Śānti, the sixteenth *tīrthakara*, was a son of King Viśvasena and Airādevī of Hastināpura His previous births are told at some length in the comm., but there is absolutely nothing of interest in them, except the insertion of the well-known story of King Śibi and the dove (cp. MBh. III, 139, 197; KSS &c.; the hawk is here called *ullāvaga-*, which must be = *ullāpaka-*, cp. *utkrośa-*); although here Śibi figures under the name »Prince Vajrāyudha«, being Śānti in a former existence.

39. Kunthu, the seventeenth *tīrthakara*, was the son of King Māra and Śrīdevī of Hastināgapura. His story contains nothing more than the common notices of his birth, birthplace, the place of his *mokṣa*, the time of his life &c., and is written in Sanscrit. Jacobi SBE. XLV, p. 85 n. 5 thinks ***Kunthu*** is a corruption of ***Kakutstha***, but *kunthu* is also the name of a certain small insect (XXXVI, 138 infra).

40. Ara, the eighteenth *tīrthakara*, was a son of King Sudarśana in Gajapura. His story (in Sanscrit) is of the same sort as that of Kunthu. Śānti, Kunthu and Ara were all universal monarchs before becoming *tīrthakara's*.

41. Cp. SBE. XLV, p. 86 n. 1.

42. *°sūraṇo* is the correct reading, cp. *sūrai* enumerated amongst the substitutes of *bhañj-* in Hc. IV, 106.

44. *sakkhaṃ Sakkeṇa coio* = IX, 61[b] (supra); 45[b] (infra).

45. = IX, 61 (supra). In J. and SBE. XLV this and the following verse stand in the reverse order.

46. The stories of these kings are told in the introduction to the ninth chapter.

48. The story of Udāyaṇa is published in Jacobi Ausg. Erz. p. 28 ff. But the name of this king ought properly to be written *Uddāyana* (which I have not introduced into the text, there being no variants here, but cp. Ausg Erz. p. 28; ZDMG. 67, 670) His story is identical with the legend of Rudrāyaṇa in Divyāvad. ch. XXXVII (cp. JA. 1910, p 608), but episodes from the history of the famous Udayana, king of Vatsa, have been introduced into this story.

49. Cp SBE XLV, p. 87 n 4 The story of King Nandana (in Sanscrit) is short and without interest.

50. D. seems to have preferred the reading *āṇaṭṭha°*, but the explanation is rather confused. I think that *anaṭṭa°* must be the correct rendering.

51. The story of Mahābala is told by D. at some length. But as it runs just in the same fashion as other legends of saints, there is nothing of special interest in it. M was converted by Dharmaghosa, a disciple of Vimala, the thirteenth *tīrthakara*. Moreover, the reader is referred to the Bhagavatī for further notice of M. — Ś. apparently reads *addāya sirasā siram* (= *śiraḥ*), although he mentions *sirim* as a *paṭhāntara*.

52. *viśeṣaṃ viśiṣṭatāṃ gamyamānatvān mithyādarśanebhyo Jinaśāsanasya* |

53. Ś. apparently reads *samaṭṭhā bhāsiyā vaī*, but mentions both *savvā* and *saccā* as *pāṭhāntara*'s

54 Ś. reads *ādāya pariyāvase* (*paṭhyate ca* | *attāṇaṃ pariyāvase*).

Chapter 19.

D.: *vyākhyātam aṣṭadaśam adhyayanam adhunā ekonaviṃśam ārabhyate* | *asya cāyam abhisambandhaḥ* | *anantarādhyayane bhogarddhityāga uktas tasmāc ca śrāmanyam upajāyate tac cāpratikarmatayā praśasyataram bhavatīty apratikarmatocyata ity anena sambandhenāyātasyāsyādhyayanasyādisūtram* ||

1. D. explains *kānana* by *bṛhadvṛkṣāśraya* and *vanāni* by *udyānāny ārāmāḥ krīḍāvanāni ca*. *Sugrīva* as the name of a town does not occur anywhere else, as far as I know.

2 Miyāputta (Mṛgāputra) is the name of the first story of the first *śrutaskandha* of the *Vipākaśruta* (aṅga XI). But there he is a son of King Vijaya and his queen Mṛgā in Mṛgagrāma, and is born blind, dumb and deaf, without hands or feet (Weber Ind. St. XVI, 336) *damīsare* | *damināṃ upaśamināṃ īśvaro damīśvaraḥ* | *bhāvikālāpekṣaṃ cāitat* ||

3. D. seems to take *nandana* as an adjective (*samṛddhijanaka*). *dogundaga-* is explained by Jacobi SBE. XLV, p. 88 n. 2 as being = *dvikundaka-*, but I do not know what this might be supposed to mean D. says that 'the old ones' (*vṛddhāḥ*) explain it by *trāyastriṃśa*.

4 Cp SBE XLV, p. 89 n. 1

5 *aicchantam* D. A. B². J, which I have retained in the text, is certainly corrupt. Either we have to read *anicchantaṃ* (B¹), which would mean 'not wishing (anything)', or rather *aijjantam* = *atīyantam* 'passing by'.

6 About *dehai* cp Pischel § 66 (Hc IV, 181 does not mention *dehai*, but *dekkhai* as a substitute for *darś-*, cp Pischel § 554). *manye* stands here, as in Sanskrit, without exercising any influence on the construction of the sentence.

7 Between this verse and the following one B¹ and B² insert this verse:

> *devalogacuo santo māṇusaṃ bhavam āgao* |
> *sanniṇāṇe samuppanne jāīsaraṇaṃ purāṇayam* ||

which is not in the commentary. It seems to contain a reminiscence of Niry. 459, but I do not know from where it originates.

8ᶜ. = IX, 1ᶜ (supra).

9. Ś. also reads *visaehiṃ*; *visaesu* apparently originated from the commentaries, as *visaehiṃ* is regarded as a *vacanavyatyaya* for *viṣayeṣu*.

10. The curious vocative *ammo* is dealt with by Pischel § 366[b], who thinks it contains the particle *u*. But I scarcely believe in this explanation, and should rather suggest that we have here an old dual **ammāu*, and that the word means 'father and mother'. Cp. *amma* in the next verse.

14. *vyādhayo 'tīvabādhāhetavaḥ kuṣṭhādayo rogā jvarādayaḥ* | — *°ghattha-* is = **ghasta-* (= *ghasita-*), not = *grasitá-*, *grasta-* (cp. *ghāsa-* = *ghāsa-*, but explained by *grāsa-* in the commentaries, Leumann Āup S s. v.).

15. *kisanti* = *kliśyante* (cp. *kesa* = *kleśa-* instead of *kilesa-* which is more common, and Hc. II, 106).

21 *alpapāpakarmā alpāsātavedanaś ca*

22. *avaijjhai* Mss ; but this must be an old corruption for *ava-ujjhai*.

23 The first half-verse sounds like some Buddhist stanza, but I cannot make it out.

25. *samatā rāgadveṣaparihārena tulyatā*.

29 *pesa-* is = *preṣya-* (Hc II, 92), we find *preṣyavarga-* in Rām I, 17, 14.

30 *sannidhir ghṛtāder ucitakālātikramena sthāpanam* | *sa cāsāu saṃcayaś ca sannidhisamcayaḥ* ||

31—32 Here are enumerated the *parīṣaha*'s 1 2. 3 4. 5. 12. 11 17. 13 (*vadhaparīṣaha* includes *tāḍana*, *tarjana* and *vadhabandha°*). 14 and 15, according to the introduction to chap II (supra p. 283).

33 The *kāpotī vṛttiḥ* is mentioned in MBh III, 206, 4 (Nīlakaṇṭha : *alpasamgraharūpā*) D. says· *yathā hi te nityaśaṅkitāḥ kanakīṭādigrahane pravṛttāḥ*. It seems as if it were not the fearfulness but the living on nothing that is expressed by the word.

34. *suhoio* | *sukhocitaḥ sukhayogyaḥ* ||

36. *ākāśe Gangāsrota iva dustara iti yojyate* | *lokarūḍhyā caitad uktam* ||; the *Ākāśagaṅgā* is well known in the Sanskrit literature. There is an expression: *ākāsagamgam otārento viya* in the Pāli canon, which I totally misunderstood in the WZKM. XXIII, 176 n 1 (it seems to refer to the roar of the river when falling down on the earth)

37. *nirassāya* = *nirāsvāda-*. Cp. the *asidhārā°* or *āsidhāra-vrata* of the Skt. literature (BR.), e. g. Ragh. XIII, 67 with Mallinātha's comm. (M. quotes from Yādava: *yuvā yuvatyā sārdhaṃ yan mugdhabhartṛvad ācaret | antarnivṛttasaṅgaḥ syād āsidhāravratam hi tat*); cp. Stenzler ZDMG. XL, 523 ff. The Iranian conception of people passing over the sword's edge on the way to the other world is well-known

38. Jacobi (SBE. XLV, p. 92 n 2) has been at pains to interpret the expression. *ahī v'egantadiṭṭhīe cāritte* &c in a very ingenious way, but such a construction would be quite incredible, and I think *ahī* must be a very old corruption of *ahe* (= *adhaḥ*). Then we should have to translate: 'the right method of looking down or looking only in one direction is difficult, oh son!'. That monks should look down at the alms-begging and not let their eyes wander round on to various things is certainly a rule common to Buddhists and Jains[1]. The reading *duccare* of B[1 2] would suit *cāritte* much better than does *dukkare*.

39. *pāum* is translated in SBE. XLV, p 92 by 'swallow'; but I should rather think it is from *pā-* 'to keep, to preserve', viz. 'as it is difficult to keep a kindled fire-flame burning' &c.

40. *kotthala-* means *kuśūla-* 'granary', Deśīn 2, 48 (quoted SBE XLV, p 92 n. 3), but scarcely 'bag'. I should rather take it as another word meaning 'cloth' (comm.) and translate the sentence 'as it is difficult to wear a cloth made of wind' — this would be a taunt at the *digvasanam*. But I cannot find a word *kotthala-* 'cloth' elsewhere

44. Ś. apparently has the same reading *so bent'ammā°* as A, but also mentions *so bei* and *to bent'*. *pipāsā* is used here exactly in the same way as *tṛṣṇā* by the Buddhists

45. The descriptions of the various hells occur in frequent passages of the Brahminical and Buddhist scriptures. Copious passages are given in Scherman Visionsliteratur; L. Feer JA. 7, XI, 300 ff., cp. also my Paccekabuddhagesch. pp. 11 ff 118 ff

47. Here as in the following verse Ś gives *aṇantaguṇā* instead of *°gune.*

48. The expression: *jahā imam iham sīyam* is somewhat colourless; one would feel inclined to suggest· *jahā himam i. s* 'as the snow is cold here'.

[1] Cp Gaut. III, 17 (quoted in SBE. XXII, p. xxvi).

49. *kandu-* in Skt. means 'a boiler, saucepan, a sort of oven'; *kundu°* — although retained by D. — must be a spurious reading.

50 Cp. SBE. XLV, p. 94 n. 1.

52. *kheviya-* is explained by *khinna-*, which is certainly impossible. It must be = *kṣepita-*, but the meaning is not quite clear. It may be that it means something like: 'I have been made to glide down'.

54. *kūvanta-* is explained by *kūjant-*, but etymologically it certainly belongs to *kū-* 'to cry, scream' (*kuvate, kokūyate* &c). *Kolasuṇaehim ti sūkaraśvarūpadhāribhiḥ* | *kola-* certainly means 'a boar', but I should suggest that we have here a very old corruption for *kolha°*, which is identical with *kulho śṛgālaḥ* Deśīn. 2, 34 (= *kolha-*, *kulha-* = **kroṣṭa-*, Pischel § 242). The epithets *sāmehim sabalehi ca* (= *śyāmaiḥ śabalaiś ca*) remind us of RV. X, 14, 10; Jāt 544, g. 155 (*sabalo ca sāmo ca duve suvānā* &c), cp. Paccekabuddhagesch p. 17 n. 1. I think *phāḍio* is the right reading; it is = *sphāṭita-* (Pischel § 208).

55. *atasī* = *atasīpuṣpa-* is 'Linum usitatissimum'. *bhalla-* or *bhallī* means 'a certain sort of arrow'.

56. The word *samilā* has not been explained by the comm., but in XXVII, 4 it occurs again, and there the Avacūri of B[1] explains it by *yugarandhrakīlakaḥ*. It is = *śamyā* 'the pin of a yoke' (cp. Jackson IF. XXV, 180 sq.). *samilā* is, of course, formed from the same root as *śamyā*, but with another suffix; the explanation given by Pischel § 247 is absurd. As for *totta-* cp *cottaṃ pratodaḥ* Deśīn. 3, 19 (with *c* for *t* as in some other Prākrit words, Pischel § 216, Charpentier MO VIII, 181 ff.). Jacobi SBE. XLV, p 95 n 1 quotes *rojjho ṛśyaḥ* from Deśīn. 7, 13, which should be read 7, 12. But as *rojjha-* is certainly = *rohita-* and this also means 'a certain species of antelope or cerf', this may be right. But I never heard that antelopes are yoked to carts (cp. Deśīn. 7, 12) and driven on with goads. D. explains it by *paśuviśeṣaḥ*, and consequently it may be some sort of domestic animal

58 *ḍhaṃka* is = *dhvāṅkṣa-* 'a crow'; cp. *jhaṃkhai* (from **dhaṃkhai*, Pischel § 216) = *vilapati* Hc. IV, 148.

59 Cp. SBE. XLV, p. 95 n. 3. Ś reads *vipāḍio*, but mentions *vivāio* as a *pāṭhāntara*.

60. The *Asipattravana* is well known even from other descriptions of the hells.

61. *musanṭhi* is certainly the old form of the word, as we have *musrṇṭhi* in Kāuṭ. p. 54, 6. But the form *musuṇḍhi* also occurs in Āup. S. § 1. Zachariæ (in a letter dated 9. XII. 1913) informs me that *muṣuṇḍhī* is the form that occurs in Hem. Uṇ. 633; Śākaṭ. Liṅg. 35 ed. Franke (cp. further Vāij p. 118; Hem. Śeṣāḥ 149). He has treated of the word in GGA. 1898, p. 472, and there points out the form *bhuśuṇḍi*, which seems to be connected with it.

62. *churiyā* is = *kṣurikā* (Ind. Stud. XV, 427); *kalpanī* 'a scissors or shears', only in lexx. in Sanskrit There is a *pāṭhāntara* for *ukkitto* in Ś., but it is almost impossible to decipher it, the page on which it stands being almost obliterated; I doubt whether it can possibly be *vocchinno*.

63. Ś records a varia lectio *gāhio* instead of *vāhio*.

64 *gala-* is explained as = *baḍiśa-* 'a hook', but this sense does not occur elsewhere, as far as I know; in Skt. *gala-* also means 'a rope'. D. takes *magarajālehiṃ* (= *makarajālāiḥ*) to be a dvandva-compound, but I doubt whether this can be right. I should rather think it to mean 'a net for (catching) *makara's*'. *ulliya-* is said to be *ullikhita-*, which is scarcely possible; but I cannot find any probable derivation for this word.

65. *vidaṃsa-* is said to be *śyena-* 'a hawk'; Sct. *vi-daṃśa-* is only known in the sense of 'any pungent food that excites thirst' Śiś. 10, 10. I should rather think that it means some instrument for catching birds, cp *saṃdaṃśa-*, °*daṃśikā* 'a pincers' (but in Lal. V 312, 9 there appears to exist a word *saṃdaṃśikā* that would mean 'catching, taking hold of with the beak').

66 *kuhāḍa-* 'an ax', cp. Jacobi SBE. XLV, p. 96 n. 1; Pischel §§ 239 258.

67. The comm. and all the Mss. read *kumāra-*, but p *kammāra-* and the modern *kamār* 'a blacksmith' show that *kamāra-* must be the correct form (derived from *karmakāra-*, SBE. XLV, p. 96 n. 2). But it seems curious that the blacksmiths should treat the iron with blows with the flat hand and the fist (*capeṭa-* and *muṣṭi-*).

68. *kalakalanta-* may be = Skt. *kalakalavant-* 'roaring, hissing'.

69. D. explains *sollaga-* by *bhaṭitrīkṛta-* 'roasted on a spit'. *sollaga-* belongs to *sollai*, a substitute for *pac-* 'to cook, roast' Hc. IV, 90 (cp. *solla-* 'roasted, roasted lump of meat' Uvās. §§ 129.

240, 244, *sollaya-* ibd., *solliya-* Āup S. § 74). It is explained by Pischel § 244 to be = *sūdayati* 'he cooks'. But this is no doubt a mistake, and Hoernle Uvās. s. v. is right in deriving *solla-* from Skt *śūlya-* 'roasted on a spit'. *sollaga-* is certainly a substantive here, and means 'a lump of roasted meat'. *khāviya-* must be from *khād-*, but it cannot be = *khādita-*; *khād-* sometimes has the present form *khāi* (Hc. IV, 228) < *khāai*, and thence a root *khā-* was extracted, from which arose a causative *khāvei* = **khāpayati*; *khāviya* is the participle of this. *misamamsāiṃ* (A) certainly means 'lumps of meat crackling (from fire = burning hot)'; *misa-* belongs to *misimisanta-* or °*misinta-* = *dedīpyamāna* Āup. S. §§ 19. 48 and to *misimisemāṇa-* Bhag. III, 1, 84 (Weber Bhag. p 214) and *misimisiyamāṇa-* Uvās § 95 (*kopātiśayapradarśanārthaḥ śabdaḥ* comm.); cp Skt. *miṣamiṣāyate* 'to crackle'.

70. About *vasā* cp. Charpentier KZ. 46, 40 ff.

76ᵃ⁻ᵇ = 44ᵃ⁻ᵇ.

77. Cp. SBE. XLV, p. 97 n. 1

80. *vallara-* is explained as = *gahana-*; *vallara-* Rājan 12, 91, Zachariæ Beitr. 67 is = *vallura*, which is explained as = *gahana-* in Med.

82. *samutthitaḥ samyamānuṣṭhānam praty udyataḥ* | .

83 *eṇe* (B[1]) also makes good sense (cp. *ena-*, *eṇa-* 'the black antelope').

84. On *jahā suham* cp Leumann WZKM. III, 347 ff.; J. J. Meyer Hindu Tales p 113 n. 1.

85 *amba*° D.

89. Cp SBE. XLV, p 98 n. 2.

92. About *vāsīcandaṇa*° cp. SBE, XLV, p. 99 n 1. The same compound KS. § 119; Āup. S. § 29, but the comm do not give any exhaustive explanation of *vāsī*. It certainly belongs to *vāsa-* 'perfume', *vāsayati* 'to perfume, fumigate', cp. *saṃvāsita-* 'made fetid, having an offensive smell'.

93. *ajjhappa*° = *adhyātma*°. Cp. SBE. XLV, p. 99 n. 2.

96. Cp. IX, 62.

Chapter 20.

D.: *vyākhyātam ekonavimśam adhyayanam adhunā mahānirgranthīyam vimśatitamam ārabhyate | asya cāyam abhisambandho 'nantarādhyayane niḥpratikarmatoktā iyam cānāthatvaparibhāvanenāiva pālayituṃ śakyeti mahānirgranthahitam abhidhātum anāthatāivānekadhānenocyata ity anena sambandhenāyātasyāsyādhyayanasyādisūtram* ||

The whole habitus of this chapter reminds us of the first meeting between Buddha and Bimbisāra as told in the Pabbajjāsutta (SN III, 1; cp Windisch Māra und Buddha p. 245 ff.). But there is no direct correspondence between the two texts.

1. Cp SBE. XLV, p. 100 n 1. — *tacca-* is explained by *tathya-* in the comm and in Hc II, 21; but according to Weber Bhag 1, 398 n 2; Hoernle Uvās II, p. 127 and Pischel § 281 it is more likely to be derived from Skt *tattva-* or rather **tāttva* (cp. Pischel § 299)

2. *Śreṇika* or *Seniya* was identified by Jacobi KS. p. 2 with the famous Bimbisāra of the old Buddhist scriptures. *Śreṇika* may, however, have been his real name, even as his son was certainly named *Kūnika*, but is called by the Buddhists by his surname *Ajātaśatru*. The *vihāra-yātrā* is the 'pleasure-excursion' or 'hunting expedition' (called *yātrā-vihāra* by Kaut. p. 237, 6; 397, 17). As a contrast to this Aśoka instituted his *dharmayātrā* or 'religious tour' (Rock-edict VIII), cp F. W. Thomas JA. 1910, p. 507 ff The name *Maṇḍikucchi*, which I do not know from elsewhere, probably represents a Skt. form **Mandikukṣi* (**mandi°* would be a compositional form of *mandrá-* 'lovely, nice').

4. *suhoiya-* = *sukhocita*.

8. Concerning the different forms *sunemi* and *suṇāmi* cp. Pischel § 503.

9. Ś. certainly reads *suhim*, but the following is not clear to me, as he says: *kaṃ ci tti | kaścin na vidyate mameti sambandhaḥ | ṇāhi tti prakramād anantaroktam arthaṃ jānīhi tume tti | paṭhyate ca | kamcī nābhisamemaham* || He apparently takes *ṇāhi* as corresponding to *jānīhi*, but there is no clue to show how he would explain the last words of the line.

11. This verse does not seem to be commented upon either by Ś. or D, but this is no sufficient reason for rejecting it as spurious, the commentaries being remarkably brief in their explanations of this and later chapters (v Introd. p. 58 supra).

13. Concerning this verse cp. SBE. XLV, p. 101 n. 2 *vimhayannio* is explained by *vismayānvitaḥ*.

15. Ś records the various readings: *erise sampayāyaṃmi* and *bhante mā hu.*

16. The reading of D. and A is *pottham*, which would come from *potthā* or *pottha-*. Various explanations are commented upon in SBE. XLV, p. 102 n. 1. But *pottha-* might represent Skt *pusta-*, which is said by Hemādri to mean 'a book, manuscript' as well as its derivative *pustaka-*. Might we conjecture that *pusta-*, *pustaka-* has perhaps here the sense of 'letter'? Then our expression would mean something like this· 'you know neither the real (*artha*) nor the literal (*pottha-?*) sense of the word *anātha* 'without a protector''. But this is wholly uncertain

18. Ś mentions a varia lectio *nagarāna puḍabheyanī*. The word *pura*° or *puḍabheyanī* = Skt P. *puṭabhedana-* 'a town' was misunderstood by Jacobi SBE XLV, p. 102 n. 2; but this was corrected and the right explanation was given in the same work p. 451 Consequently, the criticism of Pischel § 238 n is wholly unnecessary, cp on this word also ZDMG 70, 237 ff

19. Ś reads: *niulo* (or *tiulo*) *ḍāho savvagattesu*, and explains *niulo* (or *tiulo*) as *ārṣatvāt todako vyathakaḥ*, but I do not know this word

20. Ś. records the varia lectio: *sarīravīyantare āvīlajje*; *sarīravivarantare* is not translated quite in accordance with the comm : 'in the hollow of my body' (SBE), as D. says: *śarīravivarāṇi karnarandhrādīni | tesām antaram madhyam śarīravivarāntaram ||*

21 *tiya* = *trika-* is explained as *kaṭibhāga*; *trika-* is usually the 'regio sacra', but in Suśr. also 'the part of the back between the shoulders'. *antariccha-* or *antarittha-* is explained as *hṛdaya*, which seems quite incomprehensible. One is reminded of *antarindriya-* 'inner organ', but the derivation is dubious.

22. Ś. mentions a various reading: *nānāsatthatthakusalā* = *nānāśāstrārthakuśalāḥ.*

23. *cāuppāya*: D. says: *catuṣpadā bhiṣagbhāiṣajyāturapraticārakātmakam*, but one is reminded of the famous fourfold division

of the medical science quoted by the philosophic writers, e. g. Vyāsa ad Y. S. II, 15 (cp. Mādhava Sarvadarś. p. 143 &c.): *yathā cikitsāśāstraṃ caturvyūhaṃ rogo rogahetur ārogyaṃ bhāisajyam iti* &c.

28. Ś. records the various reading: *aṇuttara-m-aṇuvvayā.*

29. Ś. mentions that there is a various reading to this verse, but it is not at all clear to me how it runs.

30. Here as in Vv. 24. 25 *vimoei* (*vimoeti* A) must be the correct reading, not *vimoyanti* as the younger Mss. have it. I have not quoted this as a varia lectio, as it is clearly only a mistake arising from negligence. The word *phiṭṭai* is explained by *apayāti* in D.; it is *phiṭṭai bhraśyati* in Hc. IV, 177 (cp. *phiḍai* ibd.). Cp. J. J. Meyer Hindu Tales p. 92 n 1.

31. *āhamsu* cp. Pischel § 518. — *dukkhamā* is explained in the comm. by *duḥsahāḥ;* it probably represents Sct. *duḥ-kṣama-* (not in the dictionary).

32. *saim* is = *sakṛt* (Pischel § 181)

35. This verse does not seem to be treated by the comm., but I cannot find this a sufficient reason for rejecting it (cp. note on v. 11 above)

36. About *kūḍasāmalī* cp. XIX, 52 supra; about *-sāmalī* cp. Pischel § 88 who records also the form *sāmarī.*

38. Jacobi (SBE. XLV, p. 104 n. 2) probably is right in suggesting that the Vv. 38—53 do not belong to the original chapter.

39. *phāsayai* is = *sparśayati.* Forms with uncontracted *-aya-* (instead of *-e-*) are not very common according to Pischel § 490.

40. *dhīra°* is also the reading in D.

41. *kleśayitvā locādinā bādhayitvā* D.

42 *polla-* is explained by *antaḥśuṣira* 'hollow in the middle'; but J. J. Meyer Hindu Tales p. 129 n. 5 thinks that it more likely means 'knotted, bunched' on account of *pollaya-* or *pollara-* (Ausg Erz p. 36, 34), which ought to have this sense. However, 'hollow' would certainly suit our passage much better, and I find no reason to reject the explanation of the comm — *ayantie* = *ayantritaḥ* is not clearly explained by D. (*yathā hy asāu [kūṭakarṣāpaṇo] na kena cit kūṭatvena niryantryate*), cp. SBE. XLV, p. 105, n. 3. — *rādhāmaṇiḥ* = *kācamaṇiḥ*; I do not know this word from elsewhere.

43. *ṛṣidhvajam municihnam rajoharaṇādi* | D. *dhvaja* = *cihna*- is well-known in Sct. literature from Kāuṭilya onwards.

44. In XVI, 13 above we had *tālauḍa* (: *tālapuṭa*) instead of *kālakūṭa*. — *haṇāi* (= **hanāti*) for *hanti*, is not given by Pischel, as far as I am aware.

45. *kuheḍavijjā* | *kuheṭakavidyā alīkāścaryavidhāyimantratantrajñānātmikā* | D. In Sct. I am only able to find *kuheḍikā* and *kuheḍī* 'a cloud', which may possibly stand in some connection with our word, although this is by no means certain.

47. *niyāga*- is explained in the comm. by *nityapiṇḍa*. The word is not quite intelligible to me. One might suggest *nityaka*- (or perhaps *nijaka*-), but there are phonetic difficulties.

48. *durappā* would suit the metre better, but the comm. has *durātmatā*.

49. *jhijjai* = *kṣīyate*.

50. Why just the osprey (*kurarī*) should be used here as an example is not very clear. Perhaps even the Jains knew the old parable — current among Buddhists and Brahmins — of the ospreys or hawks contending with each other for a lump of meat, which has been treated by Franke WZKM. XX, 347 ff. (the bird is even there called *kulala* or *kurara*).

52. *tato mahānirgranthagamanād* | D.

54. This verse certainly gives the continuation of the situation in v. 37. I do not intend to say that the Vv. 38—53 are really an interpolation — they may be old, but they did not originally belong to this sermon; they certainly are taken from some other source, and have been inserted here only because of the word *anāthatā* occurring in v. 38, *anāthatā* being the main theme of this chapter.

59. The various reading of B[1] has no support in the commentaries, although it seems to be very sensible.

Chapter 21.

D.: *vyākhyātaṃ viṃśatitamam adhyayanam adhunā ekaviṃśaṃ Samudrapālīyanāmakam ārabhyate* | *asya cāyam abhisambandho 'nantarādhyayane 'nāthatvam anekadhoktam iha tu tadālocanād*

viviktacaryayāiva caritavyam ity abhiprāyeṇa sāivocyate | ity anena sambandhenāyātasyāsyādhyayanasyādisūtram ||

1. *Campā*, the capital of Aṅga, seems to play about the same role in the old Jain texts as Rājagṛha amongst the Buddhists. This points to the time of Ajātaśatru rather than to that of Bimbisāra (cp. IA. 43, 178).

2. *Pihuṇḍa* does not sound like an Indian name. As the man came from Campā it may possibly mean some place on the coast of Burma

3. *sasattvā* 'big with child', cp. *āpannasattvā* &c

6. Ś. himself seems to read: *jovvaṇeṇa ya appuṇṇe* (= *āpūrṇaḥ*), but he mentions our reading as a *pāṭhāntara*.

7. About *Dogundaya* cp. note on XIX, 3 above.

8. *vadhyamaṇḍanāni raktacandanakaṇavīrādīni tāih śobhā yasya sa vadhyamaṇḍanaśobhākaḥ* (sic! probably for °*śobhakaḥ*); *sobhāga-* (instead of °*sobhaga*) may possibly be a form with lengthening of the suffixal vowel *karavīra* (or *kaṇa*°, p. *kaṇavera*) is 'Nerium odorum'; from its flowers the garlands were wreathed which were slung around the necks of sentenced criminals.

11. The first line of this verse has been variously read and explained, cp. SBE XLV, p. 109 n. 1. D. apparently reads *saṃgaṃ ca*, while Jacobi means *saggantha*° = *sagrantha*° to be the correct reading. But according to my opinion Ś. is quite right in reading '*saggantha*°, and taking it to be = *asadgrantha*° 'connection with bad people'.

12. The forms *teṇa-* &c. (instead of *theṇa-* = *stena-*), which are the only ones occurring in AMg., are enumerated by Pischel § 307. *ateṇaga-*, which is undoubtebly the correct reading, must be = **astāinyaka-*.

13. *kāleṇa kālaṃ* is wrongly explained in the comm., cp. SBE. XLV, p. 109 n. 3. According to D. we must read *asaccam āhu* instead of *asabbham*, which would probably suit the meaning much better.

15. *pūjā cātra paraparivādarūpā*, to be rendered by 'calumny, slander'.

16. Ś. himself reads *uinti* = *udyanti*, but mentions the varia lectio *uvinti*.

17. *sīdanti saṃyamam prati śithilībhavanti* D. — *vahijja* is explained by *vyatheta, calet*.

18. On *akukkuo* cp. SBE XLV, p. 110 n. 2.

21. On *arairaisahe* cp. SBE. XLV, p. 111 n. 1.

22. The meaning of *nirupalepa* is very dubious in this passage; the comm. does not seem to understand it fully. Cp. SBE. XLV, p. 111 n. 2.

23. Ś. mentions a varia lectio *gunuttare* instead of *anuttare*.

24, Ś. reads *niramjaṇe*, but adds: *pāṭhyate ca* | *niramgaṇe*.

Chapter 22.

D. *vyākhyātam ekaviṃśam adhyayanam adhunā Rathanemīyam nāma dvāviṃśam ārabhyate* | *asya cāyam abhisambandho 'nantarādhyayane viviktacaryoktā sā ca caraṇe dhṛtimatāiva śakyate kartum ataś caraṇe katham cid utpannavivekenāpi dhṛtir ādheyā Rathanemivad ity anena sambandhenāyātasyāsyādisūtram* ||

This chapter, and especially D.'s commentary on it, which contains the story of Ariṣṭanemi, the twenty-second *tīrthakara*, and his brother Rathanemi, has been treated by me in ZDMG. 64, 397—429 (the text of the chapter was edited on p. 421 ff.).

1. Concerning *Soriyapura* cp. SBE. XLV, p 112 n. 2 — *rājalakṣaṇāni cakrasvastikādīni*.

3 On *Samudravijaya* cp. ZDMG. 64, 425.

4 The story of Ariṣṭanemi is told in the commentary on this verse

5. Ś mentions a varia lectio *vamjaṇassarasamjue* = *vyañjanasvarasamyataḥ*; *vyañjana-* undoubtedly means the same as *lakṣaṇa-* 'characteristic'.

7. Rājimatī was the daughter of Ugrasena, king of the Bhoja's, cp. SBE. XLV, p 113 n. 2; ZDMG. 64, 424. 427 sq.

8. The expression *vijju-soyāmaṇi-ppabhā* = *vidyut-Sāudāmanīprabhā* certainly contains a reminder of old epic poetry; for in the Mahābhārata (e. g. in the Nalopākhyāna) we find verses describing a heroine ending just with the words *vidyut Sāudāmanī yathā*.

10. On *gandhahastin* cp. SBE. XLV, p. 113 n. 3. — The word *ahiyaṃ* must be either = Sct. *abhitas* 'on every side, everywhere' or perhaps rather *adhikaṃ* 'extraordinarily'.

12. *phuse* (: *sparś-*) is probably a verbal form, but the explanation of the comm. is not satisfactory.

14. Ś. mentions a varia lectio *baddharuddhe* instead of *sanniruddhe*.

15. Cp. SBE. XLV, p. 114 n. 1.

16. *acchahiṃ*, as Jacobi SBE, XLV, p 114 n. 2 points out, is a true Apabhraṃśa-form (cp. Pischel § 456). It is certainly highly interesting to find a form of this kind in this old dialect, but it is not the only case where forms registered by the native grammarians and Pischel as Apabhraṃśic occur in our text. — Ś. mentions a various reading *bahū pānā* instead of *ime p.*

18. The right reading certainly is *sānukkose jiehi u*, where *jiehi* is = *jīveṣu*.

19 Ś. mentions a varia lectio *hammihanti* (cp. *hammihinti* in B[1]), future instead of present tense.

21. Ś. reads *samoinnā*, but he adds: *pāṭhāntarataḥ samavapatitāḥ* (this would be in Prakrit something like *samovaḍiyā*).

22. *sīyā* is supposed to be a contracted form of *siviyā* = *śibikā*, cp. Pischel § 165.

23. According to the KS. § 170 the five principal events in the life of Aristanemi (conception, birth, taking the vows, attainment of supreme knowledge and Nirvāṇa) took place when the moon was in conjunction with Citrā (cp. SBE. XLV, p. 115 n. 2).

24. Concerning the tearing out of the hair cp. J. J Meyer Hindu Tales p. 136 n. 1.

26. I should prefer to read *tavena* with B[1]; but A has *taheva*, and the comm. does not say anything concerning the word

28. Cp. SBE XLV, p. 115 n. 3. — *samutthayā* or °*cchayā* is unintelligible to me; I might rather suggest reading *samucchuyā* = *samutsukā*, which would suit the sense very well.

30 *kūrco guḍakeśonmeṣako* (?) *vaṃśamayaḥ* | *phanakaḥ kaṅkatakaḥ* | D. Consequently *kūrca-* seems to be made of bamboo, and *phanaka* to be a common comb.; *kucca-* (: *kūrca-*) then seems to mean 'a brush', and this seems to coincide with the sense of *kucchaga-* (: *kūrcaka-*) in XXVI, 23 infra, which means 'broom'. Cp. IF. XXIX, 403.

33. *vāsenullā* = *varṣenārdrā*, cp. Avac. to B[2]: *varṣeṇa vṛṣṭyārdrastimitasarvacīvarety arthaḥ*.

34. The story of Rathanemi and Rājimatī (told by Devendra

and by Haribhadra on Daśavāikālikas., Leumann ZDMG. 46, 507, cp. SBE. XLV, p. 116 n. 2), and how she made him repent his delusion by showing him a cup in which she had vomited a sweet beverage (milk and *madanaphala* according to Devendra), is well known also to the author of the sūtra, which is to be seen from v. 42 infra. A rather curious parallel occurs in Mrs. Meer Hassan Ali's Observations ed. Crooke p. 133 sq.

35. *saṁgoppham* seems to be the reading of all Mss.; this, of course, cannot be **saṁ-gopa-*. I should venture the suggestion that *°goppha-* belongs to *gu(m)ph-*: *gumphati* 'to tie, string, wind', *gumpha-* 'a garland, bracelet' &c.

36. *pavevira-* in B[1] must be **pra-vepira-*, cp. *pravepin-* Nir. 9, 8

37. All Mss. have *cārubhāsiṇi*; but I have no doubt that we ought instead to read *°hāsiṇi*.

39 *bhagnodyoga apagatotsāhaḥ* D.

41 Between this verse and the following some young Mss. insert the following verse:

pakkhande jaliyaṃ joiṃ dhūmakeuṃ durāsayam |
necchanti vantayaṃ bhuttaṃ kule jāyā agandhaṇe ||

It is taken from Daśavāik. II, 6, but neither S nor D. know anything about it here.

42 Cp. note on v. 34 above; Daśavāik II, 7

43. Cp SBE XLV, p 118 n. 2—3; Daśavāik. II, 8.

44 *dacchasi* is = *drakṣyasi*, cp. Pischel § 525; Daśavāik. II, 9.

45. Ś. records a varia lectio *daṇḍavālo*, which does not suit the sense as well as *bhaṇḍa°*. Between this verse and the following some Mss. insert the verse:

koham māṇam niginhittā māyam lobham ca savvaso |
indiyāiṃ vase kāu appāṇam uvasaṃhare ||

46 Daśavāik. II, 10.

49. Cp IX, 62 above; Daśavāik. II, 11.

Chapter 23.

D. *vyākhyātam dvāviṃśam adhyayanam adhunā Keśi-Gāutamīyam trayoviṃśam ārabhyate | asya cāyam abhisambandhaḥ | ihānantarādhyayane katham cid utpannavisrotasi kenāpi Rathanemivad vṛttiś caraṇe vidheyety abhihitam iha tu pareṣām api cittaviplutim*

upalabhya Keśi-Gāutamavat tadapanayanāya yatitavyam ity anena sambandhenāyātasyāsyādhyayanasyādisūtram ||

In the introduction to this chapter D. tells a long and rather uninteresting story of Pārśva, the twenty-third *tirthakara* and predecessor of Mahāvīra, containing among other things a voluminous description of his previous births. I have edited the text of this legend in ZDMG 69, 312 ff.

1 Cp. SBE. XLV, p. 119 n. 3 Ś. mentions a quite different version of this verse:

Jine Pāsi tti nāmeṇa arihā loyavissue |
savvaṇṇū savvadamsī ya dhammatitthassa desae ||

i e '(there was) a Jina, Pārśva by name, a holy man, famous over the whole world, omniscient and all-seeing, a demonstrator of the true Law' This version seems to be better than that of our text, which begins and ends with the same word (*jiṇe*)

2 This *Keśi kumāraśramaṇah* apparently is the same person who is called *Kesi . kumāre* in the Rājapaseṇaijja (Weber Ind. Stud. XVI, 387); disciples of his are said by Dharmaghoṣa Kupaksakāuśikāditya 1, 7 (Weber SBBAW 1882, p 812) still to have existed in the XVI[th] century I doubt whether Jacobi (SBE XLV, p 119 n 3) is right in thinking *kumāraśramaṇaḥ* to mean 'a young monk' Apparently *Keśikumāraḥ* is another name of the same person, and consequently I rather think it may mean 'the princely ascetic'

3 On the *śruta-* and *avadhi*-knowledge cp. Umāsvāti Tattv. I, 9 20 ff. (Jacobi ZDMG 60, 294. 296 ff.).

4. *tinduka-* is 'Diospyros embryopteris'. — *nagaramaṇḍale puraparikṣepaparisare* D

6 Gotama probably is the famous Indrabhūti G., one of the immediate disciples of Mahāvīra

9 *allīnā. ālīnān manovākkāyaguptiṣv āśritān* D.

12 *mahāmuṇī* must be an instrumentalis, but no such forms are known from other texts. However, we find forms such as *aṭṭhīna* &c instead of *aṭṭhiṇā* in AMg., and consequently a form *munīna* for *muṇiṇā* may also have existed. From that form *muṇī* may possible be an abbreviation.

13. The law which forbids clothes (*acelaka dharma*) is, of

course, that of Mahāvīra. — *egakajjapavannāṇām*: *ekaṃ kāryam muktilakṣaṇam phalaṃ tadarthaṃ prapannān pravṛttān ekakāryaprapannān* D.

17. The four kinds of straw are enumerated in a verse given by D. as: *sālī vihī koddavarālagam raṇṇe taṇāi ca* (cp. SBE. XLV, p. 121 n. 2). Of these *vrīhi* and *śāli* mean 'rice', *kodrava* is 'Paspalum scrobiculatum', while *rālaga-* is unknown to me. The *araṇye tṛṇāni* seem to mean the same as *kuśatṛṇāni* in the text.

19. The correct reading seems to be *kougā miyā*, which is given as a *pāṭhāntara* by Ś. D. explains it as *kāutukān mṛgā iva* | *mṛgā ajatvāt* ||, and the Avac. in B[2] says: *kāutukān mṛgā iva* | *mṛgā ajatvāt* | *prākṛtatvād amitakāutukā vā* ||

20 The *adṛśyāni bhūtāni* are said by the comm. to be the Vyantara-gods. According to XXXVI, 204 (infra) the Vyantaras are gods living in the woods, and ibid. 206 they are said to be of eight species, viz. Piśāca, Bhūta, Yakṣa, Rākṣasa, Kinnara, Kiṃpuruṣa, Mahoraga and Gandharva. We find two forms of the word: *vantara-* and *vāṇamantara-*, which are by no means clear The analysis given by Jacobi SBE. XLV, p. 122 n 1 seems to be open to doubt, as *vantara-* can scarcely be anything but Sct. *vy-antara-* 'standing between, in the middle'; *vāṇamantara-* is more difficult. According to Leumann Āup. S. 151 and Pischel § 251 we find *vāṇavantara-* and *vāṇavintara-* in the Nāyādh. besides the common form *vānam°*. This seems to show that we must suggest an original form *vāṇavantara-*, where the last part is really *vantara-* = *vyantara-*; *vāṇa°* may probably be = Sct. *vāna°* in *vānaprastha-* (*vāna-* 'a forest'), as these gods are said to be living in the woods. However, this explanation is, of course, only conjectural.

22. To read *Goyama-m-abbavī.*

26. Cp. the excellent explanation of this verse in SBE. XLV, p. 122 n. 3.

27. *kalpo yatikriyākalāpaḥ* D.

28. Ś. mentions the different reading *paṇṇāe* (= *prajñayā*) instead of *pannā te*.

29 Ś. himself seems to read *mahāmuṇī*, but he mentions *mahājasā* as a various reading.

32. *nānāvidhavikalpanam prakramād nānāvidhaprakāropakaraṇaparikalpanam* D.

35. Cp. SBE. XLV, p. 124 n. 1.

36. Here we ought to expect *paṃcahim jiehim*, which does not, of course, suit the metre: but such errors are not unfrequent in Jain texts

40 *laghubhūto vāyubhūto vāyur iva laghubhūtaḥ sarvatrā-pratibaddhatvāt* D. For *lahubhūo . . . viharasi* cp. *lahubhūya-vihārin-* XIV, 44 (supra); Daśavāik. 3, 10; *lahūbhuya-gāmin-* Āyār. I, 3, 2, 3; *lahubhūya-* XXIX, 42 (infra).

45. *visabhakkhīṇi tti | ārṣatvād viṣavad bhakṣyanta iti viṣa-bhakṣyāṇi paryantadārunatayā viṣopamāni phalānīti gamyate* | D.

46. *visabhakkhaṇam* is the reading of all the Mss.; but it seems at least probable from the comm that we ought to read *°bhakkhaṇā*.

48. *uddhiccā = uddhṛtya.*

50 Ś gives the various reading: *jā ḍahai sarīratthe*, and from this I have taken *sarīratthe*, which is also correct, into the text against all the Mss. — D. says nothing about it.

51. Ś. mentions the varia lectio· *simcāmi sayayam tam tu* — Concerning the expression *mahāmegha-* cp ZDMG 65, 849

58. *kanthaka-* cp. XI, 16 (supra)

63. D supplies a verb (*jānīyāt*) to explain the curious accusative *sammaggaṃ . . jinakkhāyam*, and this is probably the only way to understand it, as it is scarcely possible that *magga-* could be both neuter and masculine in the same line.

70 *viparidhāvati viśeṣena parivrajati* D.

75 B[1 2] and J here read *bahū ciṭṭhanti pāṇino.*

78. It seems rather incongruent that Keśī, a follower of Pārśva, should have asked for, and obtained, the information concerning Mahāvīra included in this verse. To him the Master of his own sect may have been the 'luminary', not Mahāvīra.

80. Cp. SBE. XLV, p. 128 n. 1. — Ś mentions a varia lectio *paccamāṇāṇa* instead of *bajjhamānāṇa.*

81. *logaggaṃmi* is translated by Jacobi (here and in v. 84): 'in view of all'; but this is no doubt slightly incorrect, as we ought instead to put: 'on the summit of the world'. Cp. the learned note on *logagga* (: *lokāgra*) by J. J. Meyer in his Hindu Tales p. 164. He there refers to our text XXIX, 38 and XXXVI, 58 ff. We may also refer to the fourth chapter of the Tattvārthasūtra, where the different abodes of the gods and the liberated souls are described. And ibid. X, 5 Umāsvāti says concerning the wholly

liberated soul: *tadanantaram ūrdhvaṃ gacchaty ā lokāntāt* 'after this (viz. after the total annihilation of every sort of *karman*, X, 1—4) he goes upwards to the summit of the world'. From these and many other passages it is quite incontestable that the Jains have always thought the abodes of the highest bliss to be situated in the highest obtainable regions of 'the three worlds', and this apparently is meant by the word *logagga* (*lokāgra*).

83. *caranti* certainly makes better sense than *taranti*; there is nothing in the comm. to support the one reading or the other.

88. *Kesī-Goyamao*, which seems to be the correct reading, is certainly identical with Sct. *Keśi-Gāutamayoḥ*. Pischel § 360 &c. categorically denies that there exist any traces of the dual in the middle Indian dialects, but such are undeniably met with, although they certainly are very rare. It would probably be imprudent to deny that, for instance, *āṇāpāṇū* (Pischel § 105) is to be explained as anything else but Sct. *ānaprāṇāu*; and there may be other examples too, although I cannot treat them here

89 The grammar of the last line is totally corrupt There is, in certain young Mss, a reading *ubhayam* (instead of *bhayavam*), but it has no support in the commentaries, and does not help us any further. The translation of Jacobi, who takes *saṃthuyā* as = *saṃstutvā*, would certainly solve the problem, but I am afraid that there is a certain difficulty in this solution, as *saṃthuyā* can scarcely be anything but *sam-stutāḥ*, and must in some way or other be taken as a predicative to the names of both the holy men. However, I am unable to find a clue which would clear up the whole of the corruption.

Chapter 24.

D. *vyākhyātaṃ trayoviṃśam adhyayanaṃ samprati pravacanamātṛnāmakaṃ caturviṃśam ārabhyate* | *asya cāyam abhisambandho 'nantarādhyayane pareṣām api cittaviplutiḥ Keśi-Gāutamavad apaneyety uktaṃ tad apanayanam ca samyagvāgyogata eva sa ca pravacanamātṛsvarūpaparijñānata iti tatsvarūpam ucyate* | *anena sambandhenāyātasyāsyādisūtram* ||

It seems rather remarkable that all the Mss. call this chapter *samiio* (= *samitayaḥ*), while D. gives it the name *pravacaṇamātā*. This seems to stand in close connexion to the word *pavayanamāyāo* in v. 1 (on which cp. SBE. XLV, p. 129 n. 1), translated by Jacobi with 'articles of the creed'. Cp. also the explanation quoted by Weber Ind. Stud. XVII, 47, from which it seems clear that we have here the word *mātar* 'mother', and that the *samiti*'s and *gupti*'s are really called the 'mothers of the creed (*pravacana*)'. This explanation seems to be taken from the Niry. v. 505, where we read: *aṭṭhesu vi samiisu duvālasaṃgaṃ samoyarai jamhā* | *tamhā pavayanamāyā ajjhayaṇam hoi ṇāyavvaṃ* || i. e. 'while the twelve aṅga's are included in the eight samiti's, this chapter is to be known (under the name of) Mother of the Creed'.

2 The definitions of the different samiti's and gupti's are given in the translation, SBE XLV, p. 129 sq.

3. One ought to observe here the notice of twelve aṅga's, which must have existed at the time of the composition of this chapter. *māya-* here must be = *mātra-*, cp. *gāya-* = *gātra-* &c

5 *uppahavajjie* = *utpathavarjitaḥ*, cp. Sct. *utpathavāraka-*, °*vārakatva-* Nṛs. Up.

6 In v. 4 the Mss. have *jayanāya*, but here some of them write *jāyaṇā*. This last form is of course incorrect, as only *jayaṇā* can be equivalent to Sct. **yatanā* (or as well *yatna-*), while *jāyanā* would represent Sct. *yācanā* or *yācñā*. The different senses of *jayaṇā* are given by Leumann Aup. S. p. 120; here it means simply: 'effort'.

8. Cp. SBE. XLV, p. 131 n. 1.

9. According to Ś. this verse also existed in another (and apparently worse) recension, viz.:

> *kohe māne ya māyā ya lobhe ya taheva ya* |
> *hāsabhayamoharie vikahā ya taheva ya* ||

11. According to Ś. there exists another slightly deviating *pāṭha* of this verse, viz.:

> *gavesanae gahaneṇa paribhogesanāe ya* |
> *āhāram uvahisejjaṃ ee tiṇṇi visohae* ||

12. The forty-six faults connected with the search &c. for alms are enumerated in SBE. XLV, p. 131 n. 7.

14. *āie* (or *āie*) is taken by the comm. to be = *ādadīta*, which is, of course, impossible. Pischel § 460 explains it as being = **ādriyeḥ* = *ādriyethāḥ*, but this also seems scarcely credible. Probably the form must be connected in some way or other with *ā-dā-*, but I do not know how it can be possible.

16. This verse (in Āryā) is thought by Jacobi SBE. XLV, p. 134 n. 3 not to belong to the original text. But as it is commented upon by D. I do not find any reason to look upon it as being spurious. It may, however, be taken from the Cūrṇi (it is not in the Niryukti).

17. *asuṣira-* is translated by Jacobi according to the Avacūri 'not covered with grass or leaves', but it is difficult to understand how it could ever get that sense. D leaves it completely unexplained.

24 *tuyaṭṭana-* is always explained by *tvagvartana-* (cp the optative *tuyaṭṭejjā*, Āyār. I, 8, 2, 1. 3, 8, 8, 8), and is mostly said to mean *śayana-* 'lying down'. This explanation is given by the native interpretators (at least in most cases) and by Weber Bhag. 277; Jacobi SBE. XLV, p. 135; Leumann Aup. S p 123; Schubring KS. passim &c. However, there exists nothing like Sct. **tvag-vart-*, *tvag-vartana-*, which makes the whole explanation uncertain, and moreover the comm. to Rāj. p 138 gives another sense: *vāmapārśvataḥ parāvṛttya dakṣiṇapārśvenāvatiṣṭhanti* (and vice versa) The explanation of **tvag-vart-* may be right, as no other Sanscrit equivalent seems to exist, but is at least rather uncertain. It may easily be a mistake, but it may, notwithstanding, be mentioned here that the Avac in B[1] explains *tuyaṭṭaṇe* by *ūrdhvasthāne*.

Chapter 25.

D. *vyākhyātam caturviṃśam adhyayanam | adhunā yajñīyākhyam pañcaviṃśam adhyayanaṃ samārabhyate | asya cāyam abhisambandho 'nantarādhyayane pravacanamātaro 'bhihitā iha tu tā brahmaguṇasthitasyāiva tattvato bhavantīti vijayaghoṣacaritavarṇanadvāreṇa brahmaguṇā ucyante | ity anena sambandhenāyātasyāsya prastāvanāya Vijayaghoṣacaritaṃ leśatas tāvad ucyate ||*

Then there follows a short story in Prakrit:
Bāṇārasie nayarie do vippā bhāyaro jamalā Jayaghosa-Vijayaghosābhihāṇā āsi | annayā Jayaghoso ṇhāiuṃ Gamgam gao | tattha pecchai sappena maṇḍukko gasijjai | sappo vi majjāreṇa akkanto | tahā vi sappo manḍukkam cimciyantam khāyai | majjāro vi sappaṃ caḍapphaḍantam khāyai | tam annamannaghāyam pāsittā aho saṃsārassa asārayā jo jassa pahavai so tam ettha gasai | kayanto puna savvassa pahavai | so savvam pi gasai | tā dhammo cevettha savvavasanehimto rakkhago tti cintanto paḍibuddho | Gamgam uttariūṇa sāhusagāse samano jāo tti || i. e. 'In the town of Benares there lived two Brahmin twins called Jayaghosa and Vijayaghoṣa Jayaghoṣa once went to the Ganges to bathe. There he saw a frog being swallowed by a serpent, this latter, again, was assaulted by a mungoose. Then the serpent swallows the quivering[1] frog, while the mungoose chews the wriggling[2] serpent. When he saw this series of murders he thought: 'Fie upon the emptiness of life, for whosoever is the foremost he shall swallow the other one; but fate is the foremost of all, and consequently it will devour everything That is why the true law is here the escape from all emergencies' And so he was enlightened He crossed the Ganges and took the vows in the presence of a holy man'

This story is shortly told in the Niry. 511—514, but with the deviation that the serpent is there devoured by an osprey (*kulala*) instead of a mungoose.

The whole plan of this chapter — the ascetic who comes to the Brahmin to beg for alms, and instructs him on the highest things — undoubtedly reminds us of the twelfth chapter, the story of the holy Harikeśa and the Brahmin It certainly means to emphasize the same idea, viz the preponderance of asceticism over Brahmin ceremonial and sacrificial religion And while we have in the chapter on Harikeśa a very old fragment of what is called by Winternitz 'ascetic poetry' (»asketendichtung»), as is proved beyond doubt by comparison with an old Jātaka-text, we find in this chapter also some few parallells with verses from old texts

[1] *cimciyanta-* probably belongs to *ciṃcaio calitaḥ* Deśīn. 3, 13; *cimcai* and *ciṃcaai* = *manḍ-* Hc N, 115 do not make any sense here.

[2] This is only a tentative rendering of *caḍapphaḍai*

belonging to the Pāli-canon — parallels that I have collected in an article in the WZKM. XXIV, 63 ff.

2. *gāmāṇugāmam riyante* is not uncommon in Jain scriptures, alternating with *gāmāṇugāmaṃ dūijjamāṇe* (Āyār. Āup. S. KS. &c.).

5. It is very difficult to find out the correct reading of the last two words. I have written *bhikkha-m-aṭṭhā uvaṭṭhie*, which is the reading of A and B², and really seems to be that of Ś. But the latter mentions a *pāṭhāntara*, viz. *bhikkhass' aṭṭhā uvaṭṭhie*, and B¹ has *bhikkhass' aṭṭhā-m-uvaṭṭhie*, which seems also to be a good reading.

7. *Jannaṭṭhā ya je diyā* is certainly more correct than *j. y. jiindiyā*, although it does not quite suit the metre.

16. Cp. Mahāvagga VI, 35, 8 = SN. 568—569 (cp Franke WZKM. XXIV, 245 sq); Mahāvastu III, 246, 7 ff The words *jannaṭṭhī veyasā muhaṃ* (cp SBE. XLX, p 138 n. 1) are not very clear; however, D. tries to explain them in the following way: *vedānām hi dadhna iva navanītam āranyakam pradhānam | tatra ca |*

> *satyam tapah susaṃtoṣah kṣamā cāritram ārjavam |*
> *śraddhā dhṛtir ahiṃsā ca samvaraś ca tathāparaḥ ||*

iti daśaprakāra eva dharma uktas tadanusāri voktarūpam agnihotram iti | tathā yajñaḥ prastāvād bhāvayajñaḥ saṃyamarūpas tadarthī vedasām yāgānām mukham upāyās te hi saty eva yajñārthini pravartante || I do not know that *vedas-* ever means *yāga-* 'sacrifice' straightout, and I should rather suppose that these words contain a very old corruption which it will scarcely be possible to amend.

17. Cp. SN. 598 (Franke ZDMG. 64, 15) Ś. mentions a varia lectio:

> *jahā cande gahāie ciṭṭhantī paṃjalīudā |*
> *namamsamāṇā vandantī uddhattamaṇahāriṇo ||*

(the last words are also read: *uddhattum aṇagāriṇo* according to Ś.), which seems to give poor or no sense at all.

18. *bhāsa-* (and *bhassa-*) = *bhasman-*, Pischel §§ 65. 313; but I am not sure whether this explanation is really correct, as *bhāsa-* may as well mean 'glowing embers' and belong to *bhās-* 'to shine, glow'. — In *vijjācaraṇasampayā* D. explains *vidyāḥ* as *āraṇyaka-*

brahmāṇḍapurāṇākhyadharmaśāstrātmikāḥ. The Brahmāṇḍa is, of course, the eighteenth Purāṇa, and eighteen Purāṇas are mentioned by Alberūni, a somewhat older contemporary of Devendra (cp. Winternitz Gesch. d. ind. Litt. I, 446).

20. The translation of the comm. (SBE. XLV, p. 138 n. 2) is probably more correct than that of Jacobi.

21. Ś mentions the reading *jāyarūvam jahā maṭṭham*, but seems to have a different one himself.

23. *saṃgraheṇa saṃkṣepena* D. — Ś. mentions a varia lectio *sathāvare* (instead of *ya th°*).

27 Cp. WZKM. XXV, 67.

28. Cp. SN 628; Dhp 404 &c. — Ś. himself reads *suhā°*, but he mentions *muhā°* as a *pāṭhāntara*.

29. This verse occurs only in some manuscripts according to Ś. (*kvacit tu paṭhyate*) and D. (*kecit tu paṭhanti*)

31. Cp Dhp 264.

33. Cp. SN. 136 (Franke ZDMG. 63, 44 sq.).

36. *samudāya* makes great difficulties, as it is impossible to take it for *samādāya* with the commentaries. Nor does the suggestion of Jacobi (SBE XLV, p. 140 n 3) to read it as *samuvāya vayaṃ* = *samuvāca vacaḥ* recommend itself as very credible. Ś. mentions, however, a varia lectio *saṃjānanto*[1] *tayam tam tu*, which may possibly give us a clue, as D seems to mean that Vijayaghoṣa got to know that Jayaghoṣa was his brother. Consequently we should have to translate: 'when thus his doubt had been solved, Vijayaghoṣa, the Brahmin, recognized at that moment him, Jayaghoṣa, the great sage' or something like that.

40. Ś. mentions *bhavāvaṭṭe dīhe saṃsārasāyare* as a *pāṭhāntara*, which seems to me to give a somewhat better sense than *bhayāvaṭṭe*.

42. *sukka-* and *sukkha* = *śuṣka-*, both occur beside each other in AMg. and other dialects, cp. Pischel § 302.

[1] Cp. Niry 523: *saṃjānanto bhaṇai Jayaghosam jāyago Vijayaghoso* | which possibly points just to this reading.

Chapter 26.

D. *vyākhyātam pañcaviṃśam adhyayanam adhunā sāmācārīnāmakaṃ ṣaḍviṃśam ārabhyate | asya cāyam abhisambandho 'nantarādhyayane brahmaguṇā uktās tadvāṃś ca yatir eva bhavati | tena cāvaśyaṃ sāmācārī vidheyā | sāsminn abhidhīyate , ity abhisambandhāgatasyāsyādisūtram ||*

2 ff. Cp Weber Ind Stud. XVII, 47 sq.

3. Although *paṃcamā* does really occur in AMg. (cp. Pischel § 449), *paṃcamī* is much more common. I have taken it up from A

4. *dasamī* occurs in KS §§ 103, 120, while *dasamā* does not seem to exist elsewhere.

7 *acchaṇe tti | āsane prakramād ācāryāntarādisannidhānāvasthāne* | D. — Ś has the same reading as our text, but mentions a *pāṭhāntara*, which seems to me to be better, viz : *esā dasaṃgā sāhūṇaṃ sāmāyārī pavciyā*

11 *uttaraguṇān svādhyāyādīn* D I am not aware of the existence of such a word elsewhere.

13 *Āsoya* occurs also in KS §§ 30, 174 It must be equal to Sct *Āśvayuga* > **Āsa-uga-* > *Āsoga-*, *Āsoya-*.

14 *du-r-aṃgulam* seems to be correct for *dvy-aṅgulam*; cp *du-y-aṃgula-* in the later language, Jacobi Ausg. Erz p 59, 13; Pischel § 436.

15. Cp. SBE XLV, p. 143 n 3

19 Cp SBE XLV, p. 144 n. 2.

20 The explanation of *verattiya-* given in SBE XLV, p 144 n 4 is certainly correct.

23 Several young Mss have the reading *muha-pattim*, but no doubt we must read *°pottim*, cp. *potta-* 'dress, cloth', Ausg. Erz. p 31, 8, *potti-* 'cloth' ibd. p 59, 30, *pottiya-* 'one who wears a *potta*' Āup. S § 74. The sanscrit equivalent *potra-* only exists in dictionaries, and may probably only be a false sanscritism for *potta-* (the etymology of this word is unknown to me). — On *gocchaga-* cp. SBE XLV, p 145 n 3, the various reading *kocchaga-* would give *kūrcaka-*, which does not, however, suit the sense here.

24. *papphoḍe* must be *pra-sphoṭayet*; *sphoṭayati* in Sanscrit means 'to shake'.

25. *anaccāviya-* is explained by D. with *anarttita-*, and it must certainly contain the participle from the causative *naccāvei* (or °*vai*) from *naccai* = *nṛtyati* — *amosali iti* | *sūtratvād āmarśavat tiryag ūrdhvam adho vā kuḍyādiparāmarśavad yathā na bhavati* D. But this explanation, as all the others belonging to this verse, is not quite clear, and Jacobi is quite right in thinking the translation to be partly uncertain. Ś. himself reads °*visohaṇam* but mentions another reading· °*pamajjanam* = °*pramārjanam.*

26. *ārabhaṭā viparītakaraṇam ucyate* | *tvaritaṃ vā* | D., who gives the following quotation: *vitahakaraṇaṃ ārabhaṭā turiyam va anna-m-annagahanena* | Jacobi translates it 'in beginning his work', thus deriving it directly from *ā-rabh-*, but this probably is less correct I think *ārabhaṭā* must mean something like 'rapidity, violence', cp *ārabhaṭī* 'the presentation of supernatural and horrible things on the stage' Sāh. D — *vedikā chaṭṭhi iti ṣaṣṭī* | *atra sampradāyaḥ* || *veiyā paṃcavihā pannattā tam jahā* | *uḍḍhaveiyā ahoveiyā tiriyaveiya ubhaoveiyā egaoveiyā* | *tattha uḍḍhaveiyā uvari jāṇugāṇam hatthe kāūna paḍilehei* | *ahoveiyā aho jānugāṇaṃ hatthe kāūna p°* | *tiriyaveiyā saṇḍāsayāṇam majjhenam hatthe kāūna p°* | *ubhaoveiyā bāhūnam antare do vi jānugā kāūna p°* | *egaoveiyā egaṃ jānugaṃ bāhūnaṃ antare kāūna p°* || *vedikā* apparently means 'sitting on the haunches', of which there are five methods: 1) putting the hands on the knees, 2) putting the hands beneath the knees; 3) putting the hands between the inside of the loins, 4) putting both knees between the arms, and 5) putting one knee between the arms.

27. The sense of this verse seems very obscure, and the explanations of the comm. do not help us very much further. Ś. mentions °*dhūyā* (for °*dhunā*) as *pāṭhāntara.*

28. *avivaccāsā* is = *avyatyāsā*, which does not occur in Sanscrit.

30—31. The translation in SBE XLV, p. 146 has inverted the order of these two verses. But there is no doubt that the commentaries had them in the order adopted here.

33. Cp. SBE. XLV, p. 147 n 1—2.

42. *nissalo niḥśalyo māyādiśalyarahitaḥ* | D.

43. Ś. mentions a various reading. *siddhāṇaṃ saṃthavam kiccā kālam sampaḍilehae* (in B[1] we find *siddhāṇa saṃthavam kiccā vandiūṇa tao guruṃ* in the first hemistich. This amounts to the

same as *thuimamgalam ca kāūna*, this being explained as the recitation of the customary three praises.

44. Ś. mentions a various reading: *caubbhāe cautthae* instead of *sajjhāyam tu* .

45. This verse according to Ś. also exists in a totally different recension, viz:

kālam tu paḍilehittā abohento asamjae |
kujjā munī ya sajjhāyam savvadukkhavimokkhanim ||

i. e. 'having waited for the proper time, the monk, without waking the householders, should continue with his studies for annihilating every evil'.

Chapter 27.

D *vyākhyātam ṣaḍvimśam adhyayanam samprati khaluṅkīyākhyam saptavimśam ārabhyate | asya cāyam abhisambandho 'nantarādhyayane sāmācārī pratipāditā sā cāśaṭhatayāiva pālayitum śakyā sā ca tadvipakṣabhūtaśaṭhatāparihareṇāiva bhavatīty ato dṛṣṭāntataḥ śaṭhatāsvarūpam nirūpyate | ity anena sambandhenāyātasyāsyādisūtram ||*

1. The name *Garga* is apparently very old, as derivations from it (*Gārgī*, *Gārgya*) are well known as early as during the Brāhmaṇa period But I have not met with it elsewhere in Jain literature, and the Jains may have borrowed the name of an old Brahmin sage, and made him one of their own, just as they did in many other cases, e. g. with Kapila in ch VIII above. *Gagga* as the name of an old sage occurs even among the Buddhists (e g. Jāt. 155, vol II, p. 15 ff.). — *paḍisamdhae* means Sct. *pratisam-dhatte*, cp AMg. *samdhai* (Pischel § 500).

3. *khalumka-* or *khulumka-* (for both forms seem to be admissible) is a very difficult word. The comm. explain it by *gali(ta)vṛṣabha-* 'a bad bullock', and on account of this I used to think that it meant = *khalokṣan-* 'a bad, mischievous bullock' (cp *vihaga-khala-* 'a mischievous bird' &c.). But I am not convinced of the correctness of this derivation any longer. The Niry.

v. 534 ff. seems to infer that the word does not only mean 'a bad bullock' but also several other things. V. 535 certainly tells us that bulls that break the yoke &c. and roam on bad roads are called *khaluṃka*. But in v. 536 the word is used in the sense of *vakra*, *kuṭila* &c. i. e. 'bent, crooked, twisted', and v. 537 mentions elephant-hooks, fans of palm-leafs and other such things to which *khaluṃka* may be adapted as an epithet on account of their crookedness. Again in v. 538 animals like gnats, flies &c. are said to be *khaluṃka's* And finally in v. 539 it is used of bad disciples, which, however, is certainly only due to the parable given in this chapter From this it seems most probable that *khalumka-* (*khu°*) may originally be an adjective with the sense of *vakra* and *kuṭila*. The etymology of the word is totally obscure to me, although I find it probable that *khala-* 'bad, mischievous' may originally have had the same sense, and that the two words are in some way or other related to each other. But the morphology of our word is not at all clear — *vihammāno* is explained by *vidūyamānaḥ*, but I am at a loss to understand the duplication of *m* if this derivation is the correct one. I should rather venture to suggest that we have in *vihammāṇo* a corrupted form of *vihammamāṇo* (: *hammai* &c, cp. Pischel § 540).

4. *vindhai* is explained by *vidhyati*, which is uncertain; *chindai*, or perhaps *bhindai*, would probably be better, but lacks support in the comm. and Mss — On *samilā* cp. note on XIX, 56 above.

5 *upphiḍai* cp *phiḍai*, mentioned amongst the synonyms of *bhraṃś-* in Hc. IV, 177.

6 Ś. mentions the varia lectio: *payalante na ciṭṭhaī* = *pracalan' na tiṣṭhate*, which would come to just the opposite of the reading in our text.

7. *chinnāla-* cp. *chiṇṇo tathā chinnālo jāraḥ* | *jāreṣu eka śeṣād bahuvacanāt* (!) *chinnā chiṇṇālī strīty api* Deśīn. 3, 27; *chinnālīāputtaa* in Mṛcch. ed. Parab p. 64, which is rendered by *puṃścaliputraka* in the *chāyā*. It is possible that we ought to see in *chinna-* simply the participle from *chid-*, and that *chinnāla-* is a derivation of a sort not unknown in Prakrit (cp. *chippāla*: *chippa* &c), but this is, of course, wholly uncertain — The word *selli-* (or *seli-*) is said to mean *rajju-* 'a rope'; it may possibly be related to Ap. *sellu* in Hc. IV, 387, which is explained by

Pischel ad l. as 'plough', but may perhaps mean some part of plough, e. g. the handle or something like that[1].

10. *aṇusasammī* is the reading of A, and was read by Jacobi in SBE. XLV, p. 151 n. 1. Pischel § 499 is wrong in thinking *aṇusāsammī* to be the correct reading — this seems to be rather a monstrous form.

11. Ś records the varia lectio: *dosam eva pabhāsae.*

13. *paliuṃcanti tti | tatprayojanānispādane pṛṣṭāḥ santo nihnuvate kva vayam uktā gatā vā tatra vayam na tv asāu dṛṣṭeti* | D Jacobi SBE XLV, p 151 n. 2 does not believe in this explanation, but thinks it to mean 'they did not do what they were bidden'. However, D seems to be right, to judge from the use of *pali-uṃc-* = **pari-kuñc-* in other old texts (cp Schubring Āyār. p. 74)

Chapter 28.

D. *vyākhyātam saptaviṃśam adhyayanam | adhunā mokṣamārgagatyākhyam aṣṭāviṃśam ārabhyate | asya cāyam abhisambandho 'nantarādhyayane 'śathatoktā tadvyavasthitasya mokṣamārgagatiprāptir iti tadabhidhāyakam idam ārabhyate | ity anena sambandhenāyātasyāsyādisūtram* ||

2. According to this verse, *jñāna, darśana, cāritra* and *tapas* together constitute the road to final deliverance (*mokṣamārga*) But Umāsvāti Tattvārthas. I, 1 says *samyagdarśanajñānacāritrāṇi mokṣamārgah*, thus giving a more scientific definition of the 'road' *Tapas* must probably here be included as a part of *cāritra* 'conduct'.

4 Cp SBE XLV, p. 152 n. 1 (instead of Umāsvāti I, 14 read I, 13; ZDMG 60, 295)

6. Cp Umāsvāti V, 37: *gunaparyāyavad dravyam* and 40: *dravyāśrayā nirguṇā guṇāḥ.* But according to the comm. to V,

[1] In Mat. z. Apabhraṃśa p. 21 it is however translated by 'spear' according to Udayasāubhāgyagaṇin, who explains it by *bhalla*, but *bhalla* here certainly means 'arrow', as U. apparently thinks of Deśīn. 8, 57: *sello mṛgaśiśuś śaraśca*, and so I am not quite sure of the whole interpretation.

43 (ZDMG. 60, 518) *paryāya* does not belong to *guṇa* but only to *dravya*. It is *pariṇāma* 'accidence' i. e. the constituent part of *paryāya*, which belongs both to *guṇa* and *dravya*. There seems to be not a few differences between the old dogmas of the canonical scriptures and those of the younger scientific theology.

7. Umāsvāti V, 1—2 enumerates only *dharma*, *adharma*, *ākāśa*, *pudgalāḥ* and *jīvāḥ* (= *jantavaḥ*) as substances; but ibd. 38 he adds: *kālaś cety eke*, thus telling us that according to the opinion of some authorities *kāla* also was a substance.

8. Cp. Umāsvāti V, 5 (ZDMG. 60, 512) and 39.

9 Cp Umāsvāti V, 17: *gatisthityupagraho dharmādharmayor upakāraḥ* and 18: *avakāśasyāvagāhaḥ*.

10. Cp V, 22 *vartanā . . . kālasya* (*upakāraḥ*). According to the following verse and Umāsvāti II, 8 (cp. V, 44), *upayoga* 'realisation' is a characteristic of the soul (*jīva*). But it seems very remarkable that in this verse we lack the characteristic of matter (*pudgala*), and moreover that Umāsvāti V, 20 says that the characteristic (*upakāra*) of matter is the cause (*upagraha*) of happiness, misery, life and death, while here the characteristic (*lakṣaṇa*) of *jīva* is the realisation (*upayoga*) of knowledge, faith, happiness and misery. There may be some sort of confusion in our text on this point.

12. Cp. Umāsvāti V, 23—24 with the explanations of Jacobi ZDMG. 60, 515. However, V, 29 gives much more than the first half of our verse.

14. Umāsvāti I, 4 only enumerates seven *tattva*'s or *padārtha*'s, as *pāpa* and *puṇya* are said to be included in *āsrava* and *bandha*. cp ZDMG. 60, 293. — On *tahiya-* cp. Pichel § 281.

15. Ś. mentions that this verse exists in a different recension, viz.: *tahiyāṇaṃ tu bhāvāṇaṃ sabbhāva-uvaesaṇe* | *bhāveṇa u saddahantassa sammattaṃ hoi āhiyam* ||

16. Cp. Umāsvāti I, 3 *tan* (: *samyagdarśanam*) *nisargād adhigamād vā* 'true faith is produced by nature (or: spontaneously) or by teaching'.

17. Cp. SBE. XLV, p. 154 n. 2.

19. On the *chadmastha* or °*vītarāga* cp. SBE. XLV, p. 155 n. 1; Umāsvāti IX, 10 (ZDMG. 60, 536).

21. The *aṅgabāhira's*, which are more often called the *anaṅ-*

gapravişța's, are spoken of in different passages of the canonical literature, cp. Weber Ind. Stud. XVII, 453.

22. I do not remember to have met with the parable of the drop of oil on the water elsewhere in the Jain literature. It occurs, however, in Manu VII, 33 and perhaps in other passages as well.

23. D explains *prakīrṇakam* by. *jātāv ekavacanam | tataḥ prakīrnakāny uttarādhyayanādīni* |, and moreover he thinks that *ya* is added to *diṭṭhivāo* to point out the *upānga's* too. From this explanation of *prakīrnakam* it seems probable that our text does not mean the scriptures now known as *prakīrna's* but means the same as the Nandī, viz. all texts not belonging to the anga's (cp. Weber Ind. Stud, XVI, 426 sq)

24. On *naya* cp. Umāsvâti I, 6. 34—35 (ZDMG. 60, 299 sq.).

26. *Śeṣeṣu kapilādipraṇītavacaneṣu* D

27. On the *astikāya's* cp. also Umāsvāti III, 6 (ZDMG. 60, 312); as for the structure of the word cp. p. *atthibhāva-* 'existence' and Wackernagel Ai. Gr. II: 1, § 35 b.

30. Cp. SBE. XLV, p. 156 n. 7—8.

31 *uvavūhā: upavṛmhā darśanādigunavatām praśamsayā tadguṇaparivardhanam.*

34. Cp. Āup S. § 30; Umāsvāti IX, 19 ff.

Chapter 29.

D : *anantarādhyayane mokṣamārgagatir uktā sā ca vītarāgatvapūrvikeli yathā tad bhavati tathāmunābhidhīyata iti sambaddhasya ekonatrimśādhyayanasya samyaktvaparākramākhyasyādisūtram* ||

P. 197, 8: On *pattiyai, pattiyāyai* cp. Pischel §§ 281. 487.

P. 197, 12: The following terms are all explained by Jacobi SBE. XLV, p. 158 ff. from the comm.

P. 197, 15: *pratikramana* certainly means the recitation of the *pratikramana-sūtra*, cp SBE. XLV, o 148 n. 1.

P. 197, 16: *dhammakathā* is a term in frequent use amongst the Buddhists.

P. 197, 18: According to SBE. XLV, p. 159 we must read *suyassa* = *śrutasya*, and this is also the reading of A. Jacobi's

printed edition (and the Berlin Mss.) give *suttassa*, which is certainly less correct.

P. 198, 8: *maddave 48* and *ajjave 49* are given in inverse order in SBE. XLV, p. 160, but this is probably only a mistake.

P. 198, 15—16: *pejja-* is, of course, Sct. *preyas-*, and is used as a substantive in Prakrit, cp. e. g. Āyār. I, 3, 4, 4; Āup S. §§ 56. 87. 123 &c. — *selesī* is explained by *śāileśī*, a word that does not exist in Sanscrit outsides the Jain literature. 'In the comm. to Āup. S. § 153; Weber Bhag. 180 it is explained thus: *śāileśo Merus tasyeva yāvasthā sthiratā sā śāileśī | athavā śāileśaḥ sarvasamvararūpacāritraprabhus tasyeyam avasthā yoganirodharūpeti śāileśī* || But this explanation seems rather constructed, and I doubt whether it is the correct etymology

P 198, 18: *havvaṃ* is a very difficult word. It has been discussed by Pischel § 338 who with Warren and Leumann (also Schubring Āyār s. v., KS. s. v seems to share this opinion) thinks it to be = Sct. *arvāk*. No doubt the phrase: *no havvāe no pārāe* Āyār. I, 2, 2, 1; Sūyag. passim compared with *arvāk* in opposition to *parāk*, *parastāt* in the Vedic literature seems to speak for this derivation. But I am not sure whether *havvam* in *havvaṃ ā-gam-* — a phrase that occurs in many passages of the prose literature — may really be adequately rendered by *arvāg ā-gam*. There seems to me to be some reason for adopting the suggestion of Jacobi KS. s v., according to which *havvaṃ* is = *bhavyam*. The words *havvaṃ āgacchai* would then mean 'presently he arrives at —', and from this it would not be far to 'quickly he arrives at —' which is the sense ascribed by the commentators to this phrase. However, this, as well as the other opinion, remains only a suggestion.

P. 124, 14: *atthegaie* certainly is the correct reading and means in Sanscrit: **atrāikatikaḥ*; cp. *egaiya-* = **ekatika-*, Leumann Āup. S. s v.

P. 199, 16: On verbs of the type *rumbhai*, *rubbhai* cp. Pischel §§ 266. 507. However, it may often be very difficult to decide between forms like *rujjhai* (Hc. IV, 218) and *rubbhai* in Jain Mss.

P. 199, 21: As for *salla* (: *śalya*) cp. XXVI, 42 with note (above); *kaṇṭaka* is a frequently used synonym for *śalya* in this sense.

P. 200, 2—3: Cp. SBE. XLV, p. 162 n. 4. But a different explanation of *strī°* and *napuṃsakaveda* is given in the comm. on Umâsvâti Tattvârthas. VIII, 10 in ZDMG. 60, 530.

P. 200, 6: With *karaṇaguṇaseḍhī* cp the *akalevaraseḍhī* spoken of in X, 35 above (SBE. XLV, p. 45 n. 2).

P. 200, 11: According to the comm. to Umâsvâti Tattvârthas. IX, 11 *ghātikarman* includes *jñānāvaraṇīya*, *darśanāvaraṇīya*, *mohanīya* and *antarāya* (ZDMG. 60, 536).

P. 200, 16—17: This is called *uccāir°* and *nīcāirgotrakarman* by Umâsvâti VIII, 13; *nīyā°* and *uccā°* probably only contain prolonged vowels in composition, cp. Pischel § 70.

P. 201, 1: *asabala°* must be Sct. *a-śabala-* 'not spotted, variegated'.

P. 201, 1—2: *suppaṇihindie* seems to be the correct reading, and must be equivalent to *supraṇihitendriyaḥ*.

P. 201, 13: Cp. SBE. XLV, p. 164 n. 2—3.

P. 202, 2—3: Cp. SBE XLV, p. 164 n 5.

P. 202, 17: On *āyuṣkakarman* cp. Umâsvâti VIII, 11. 18

P. 202, 19: According to Umâsvâti VIII 22 the power (*anubhāva*) of *karman* is its realisation or result (*vipāka*), cp. ZDMG. 60, 533.

P. 202, 20: Cp. SBE. XLV, p. 165 n. 3. The space or sphere of action (*pradeśa*) of Karman seems to be treated of by Umâsvâti VIII, 25. In VIII, 4 it is expressly said that the characteristics of *karman* are nature (*prakṛti*), duration (*sthiti*), power (*anubhāva*) and space or dimension (*pradeśa*).

P. 203, 2: The difficult word *aṇavadagga-* (*°yugga-*) is explained by Jacobi Ausg. Erz. s. v. and Pischel § 251 n. 1 as being = p. *anamatagga-*, which is also an epithet of the *saṃsāra*, and Sct. *anamadagra-*. This is no doubt correct; but I am unable to understand why Pischel has declared Jacobi's explanation to be partly 'false', as he himself repeats it I might almost say word for word. — *cāuranta-* is said by Hc. I, 44 to be a Prakrit substitute for *caturanta-* (with short vowel), but the comm. to the Âup. S. §§ 16. 20 thinks it to be a *vṛddhi*-formation from *caturanta-* (cp. Leumann s. v.), which would of course be the most probable explanation. If now the *saṃsāra* is called *caturanta*, it must probably mean 'fourfold' (SBE. XLV, p. 166), and designate the *saṃsâra* as consisting of existences such as

heavenly being, man, animal and denizen of hell. I am a little surprised to find the word as an epithet of *saṃsārakantāra* 'the forest of the *saṃsāra*'. This may be mere negligence; but as *caturanta-* and *cāuranta-* is an epithet or sometimes even a name for the earth, one might suggest that 'the forest of the *saṃsāra*' is only another name for the mundane world, or that the whole universe was thought here to be of the same shape as our own world. Cosmology will have had very little to do with words like this.

P. 203, 6: With *āgamesa-* cp. *āgamesi-* Āup. S. § 56. This is derived by Leumann (doubtfully) from *āgamāiṣin-*, but this derivation is, no doubt, less correct. Considering *āgamissa-* Āyār. I, 3, 3, 3 &c., which means, of course, *āgamiṣya-*, I am quite convinced that *āgamesa-* stands for **āgamīsa-*, and is also identical with *āgamiṣya-*.

P. 203, 10: The *citta-nirodha* certainly reminds us of the *citta-vṛtti-nirodha* of Patañjali Y. S. I, 2 &c.

P. 203, 11: *aṇaṇhayatta-* apparently belongs to *aṇhāya*, *aṇhaga-* Āup. S. &c. The derivation of this word from *āsrava-* (Pischel § 231, cp. Leumann Āup. S. s. v.) is undoubtedly false, as *-sr-* does not become *-ṇh-* in Prākrit. I suggest that *aṇhaga-*, which certainly has the same sense as *āsrava-*, is from a parallell **ā-snava-* (from **ā-snu-*) which does not exist in Sanscrit, but would certainly mean the same thing as *ā-srava-*.

P. 204, 11: On *saṃbhoga* cp. SBE. XLV, p. 167 n. 1.

P 204, 12: *āyaṭṭhiya-* is not quite intelligible to me, but it may probably be identical with *ajjhatthiya-*, which is most probably derived from *adhyāsthita-*, cp. Hoernle Uvās. II, n. 115; Schubring Āyār. s. v.

P. 204, 16: On *ducca-* cp. Pischel § 441.

P. 204, 19: *a-palimantha-* undoubtedly belongs to *parimanthara-* 'very slow', Caṇḍak. 54, 2, but any connexion with *parimath-* seems to be excluded by the sense. It is possible, though scarcely probable, that we ought to read *apalipanthaṃ*, which would mean something like 'freedom from obstacles'.

P. 205, 5: In other words he becomes a *chadmastha-vītarāga*; this is of two kinds, *upaśāntakaṣāya* and *kṣīṇakaṣāya*, according to Umāsvāti Tattvārthas. IX, 10 with comm. (cp. ZDMG, 60, 536).

P. 205, 12: On *logagga* cp. note on XXIII, 82 above.

P. 205, 14: We most probably should read *egattaṃ* with A, as *egatta-* seems to be a synonym of Sct. *ekāgratā* in Āup. S. § 54, cp. *egatta-bhāva-* ibd. §§ 44, 55 and *egattī-bhāva* ibd. § 55 (Leumann s. v.). Cp. also *egatta-gaya-* Āyār. I, 9, 1, 11 (Schubring).

P. 205, 15: On *appa-jhaṃjha-* cp. *jhaṃjhā* = *kalaha, krodha* or *tṛṣṇā* Āyār. Sūyag. Āup. S.; Schubring Āyār. p. 81; Leumann Āup. S s. v. The word *°tumamtuma-* is not known to me from any other passage, and is not clear. However, it probably is an āmreḍita-compound from the pronoun-stem *tuma-*. Jacobi translates it by 'censoriousness'.

P. 205, 18: Cp. SBE. XLV, p. 168 n. 3.

P. 206, 4: Concerning *laghubhūya-* cp note on XXIII, 40 above.

P. 206, 6: *appaḍileha-* is explained by *alpapratyupekṣa-*; it is either *a-pratilekha-*, which seems most probable, or it is dissimilated from **appa-paḍileha-* = **alpapratilekha-*.

P. 206, 8—9: The *tīrthakṛttva* is the forty-second and last of the different kinds of *nāmakarman*, cp. ZDMG. 60, 531 sg

P. 206, 16: One might object that scarcely all the *parīṣaha*'s (cp. chapter II above) are to be conquered by patience, but this forms no very serious objection.

P. 207, 2: *avisaṃvāyaṇam jaṇayai* is translated in SBE. XLV, p. 169 by 'he will become veracious', which is not quite to the point; *avisaṃvādin-* and *avisaṃvādaka-* (Kauṭ. p 35, 19) otherwise means: 'not contradictory, not breaking one's word'.

P. 207, 5: *aṇussiyatta-* is = **anucchritatva-*; *ussiya-* stands besides the more common *ūsiya-* = *ucchrita-*, Pischel §§ 64 327[a].

P. 208, 2: *saṃvara* is defined by Umāsvāti Tattvārthas IX, 1 as 'the suppression of influence' (*āsravanirodha*); cp SBE. XLV, p. 55 n 1

P. 208, 15—16: Cp § 41 above.

P. 208, 19: The addition *paḍiyāvi* (from *paḍī* = *paṭī* 'a piece of cloth') in B[1, 2] certainly makes very good sense, but as it has neither the support of the comm. nor of A, I have not ventured to take it into the text.

P. 209, 1: A reads only: *sasamayaparasamasaṃghāyaṇijje bhavai*, which is undoubtedly only a mistake, as it makes no sense.

P. 209, 4—5: *paraṃ avijjhāemāṇe* is an addition to be adopted

from A, which has, however, *anujjhāemāṇe*, and B[1], which reads *p. na vijjhāyamāṇe*. But *vijjhāyai* certainly is correct, and stands for *vijjhāvai*, which is from *vi-kṣā-*; cp. the forms quoted by Pischel § 326.

P. 210, 7: According to Umāsvāti Tattvārthas. VIII, 6, 9 the *vedanīyakarman* is only of two kinds, viz. *sad°* and *asadvedanīya*, while we find here and in the following *krodha°*, *māna°*, *māyā°* and *lobhavedanīya*. But these two distributions probably do not exclude each other.

P. 210, 21. Concerning the different sorts of *mohanīyakarman* &c. cp. Umāsvāti Tattvārthas. VIII, 6 ff. and SBE. XLV, p. 172 n. 1—3 But when n. 3 speaks of the nine kinds of *darśanāvaraṇīya* as obstacles to *cakṣur°*, *acakṣur°*, *avadhi°* and *kevaladarśana* and, moreover, five kinds of *nidrā*, this is only partly correct. According to Umāsvāti VIII, 8 we have, besides, the obstacles to the fourfold knowledge: 1) *nidrā* 'sleep'; 2) *nidrānidrā* 'intense sleep'; 3) *pracalā* 'inward excitement'; 4) *pracalāpracalā* 'intense inward excitement' and 5) *styānagṛddhi* 'desire of sloth, idleness'. This last is called in Prākrit *thīṇagiddhī*, and seems to stand in some connexion with Pāli *thīnamiddha*, although the formal obstacles are certainly great There is a very learned note by J J. Meyer upon the relation of these words in his Hindu Tales p. 112, but he most decidedly seems to me to be mistaken in assuming the Jain word to be only a perversion or a misapprehension of the Buddhist one. And his derivation of p. *°middha-* from **migdha-* : *mih-*, *megha-* &c also seems to me very unconvincing. Fausbøll SN. s. v. thought the word to belong to *mardh-*, *mṛdh-*, which is not quite so objectionable from the point of view of the sense But I am rather convinced that we have the clear term on the Jain side, *styānagṛddhi* or *thīṇagiddhi* not presenting the slightest difficulty of explanation. Moreover I am not aware whether we should spell the Buddhist word *thīna-middha-* or *thīna-m-iddha-* with the *makāro 'lākṣaṇikaḥ* so often pointed out by our commentators. Against this suggestion *vigatamiddha-* in SN. 151 might be thought to be an objection. But the whole question is not at all solved, and I can only point out once more my belief that we have here the priority on the Jain side. Dr. Meyer l c. moreover translates *pracalā* and *pracalā-pracalā* by 'dosing' and 'very decided dosing', which does not accord with the explanation given by Jacobi

ZDMG. 60, 529, and is certainly wrong, although there seem to be parallels from the Pāli literature

P. 211, 2: By destroying the above-named kinds of *karman* he has become a Jina (cp. ZDMG. 60, 536 on Umāsvāti IX, 11), has attained the *kevala*-knowledge (Umāsvāti X, 1) But the sentence: *ee tinni vi kammamse jugavam khavei* is translated in SBE. XLV, p. 172: 'the last three remnants of Karman he destroys simultaneously' which is at least a very dubious expression. For one certainly takes it at first sight to mean that, having now put an end to *mohanīya*, *jñānāvarana*, *darśanāvarana* and *antarāya*, he now simultaneously destroys the remaining three *karman's*, which is incorrect, as there still remain four, viz. *vedanīya*, *āyuṣka*, *nāman* and *gotra*. The meaning, seen in connexion with the commentary on Umāsvāti X, 1 (ZDMG. 60, 542), must be that after destroying the *mohanīya*, and having thus become a *chadmastha-vītarāga*, he destroys in less than one hour — this may well be called *yugapat* — the *jñānāvarana*, *darśanāvarana* and *antarāya*, and thus obtains the *kevalin*-hood. For when the last four arts of *karman*, viz. *vedanīya* &c., come to an end, the holy man at once ends this earthly existence for ever (cp. § 72 the end).

P. 211, 5: I do not quite understand n. 4 on p. 172 of SBE. XLV. As far as I understand it we are concerned here with one who has already reached the *kevalin*-hood, but the *airyāpathika-karman* is no cause of bonds (*bandhahetu*) to the soul (Umāsvāti VI, 5, ZDMG. 60, 519), and has consequently only momentary duration.

P. 211, 10: On the *śukladhyāna* cp. especially Umāsvāti IX, 41 ff.

P 211, 12: *rahassa-* is = *hrasva-*, cp. Pischel § 354.

P. 211, 16 On the different bodies cp. Umāsvāti II, 37—49.

P. 211, 17: The place where he goes (*lokāgra*) has not been expressly denoted in the text; cp Umāsvāti X, 5.

P 211, 23: The final words *sammattaparakkame samatte* have been put in by me in analogy with the finals of the other chapters. A gives here: *sammattaparakkamam nāma uttarajjhayaṇam egūṇatīsam imam samattam.*

Chapter 30.

D.: *anantarādhyayane 'pramāda uktas* — — — — — — — — — — — — — — — — | *iti sambaddhasya triṃśattamasyādhyayanasya tapomārgagatināmakasyādisūtram* ||

3. On *gārava-* cp. Pischel § 61². The word *nissalla-* (= *niḥśalya-*) is translated here (SBE. XLV, p. 174) by 'avoiding delusions'; but cp. XXVI, 42 above. It is true that it is commonly explained *māyādiśalyarahitaḥ* by the comm., but *śalya-* rather means 'pain, trouble, sin' than 'delusion' (*māyā*), which is only one amongst the various *śalya's*.

4. *vivaccāsa-* is explained in the comm. by *viparyāsa*. It is in reality *vyatyāsa-* (cp note on XXVI, 28 above). — There are different readings in the last halfverse: B² has *khavei jaṃ jahā kammaṃ*, and J. *jahā ya khavaī bhikkhū*; moreover B¹ ² and J read. *taṃ me egamaṇo suṇa* (but cp. v. 1).

8. This is the same list of external austerities as in Āup. S. § 30 But Umāsvāti Tattvārthas. VIII, 19 gives the following names: *anaśanā* 'fasting', *avamāudaryavṛtti* 'reduction of food', *parisaṃkhyāna* 'eating only certain kinds of food', *rasaparityāga* 'abstinence from dainties', *viviktaśayyāsana* 'separate lodgings' and *kāyakleśa* 'mortification of the flesh'. *samlīṇayā* is used here instead of *paḍisamlīṇayā* (Āup. S &c.) and we find here *ūnoyariyā* = *ūnāudarikā* instead of *omoyariyā* = *avamāudarikā*, which is otherwise the only form in use as far as I know. But *ūna* may, of course, mean 'small, reduced' as well; in v. 14 below we, however, find *omoyaraṇa*.

9 In Āup S. § 30 we have the name *āvakahiya* (: *yāvatkathika*) for what is here called *maraṇakāla*. — Ś. refers to a somewhat different reading with the words: *pāṭhāntarataś ca niravakāṅkṣaṃ dvitīyam*. *biijjiya-* is a form of *dvitīya*, which does not seem to exist anywhere else; however, we find M. *bijja-* and AMg. *tiijja-* (in *aḍḍhāiijja*) according to Pischel § 449.

10—11 Cp. SBE. XLV, p. 175 n. 4 and Āup. S. § 30. I A.

12. In Āup. S. § 30. I B we have *pāovagamaṇa*, which is the motionless fasting to death, and *bhattapaccakkhāṇa*, the simple renunciation of all food respectively.

13. In Weber Bhag. p. 267 we find *nihārima*, which is said to mean either 'accompanied by a funeral' (cp. *niharaṇa-* 'funeral' Nāyādh. II, 46 &c.) as the comm. takes it, or 'by which corporeal

excretion occurs' (Leumann Āup. S. p. 151). In Āup. S. § 30. I B we have instead of this *vāghāima* and *nivvāghāima* (Leumann s v.).

14. In Āup. S. § 30. II we find only *davvomoyariyā* and *bhāvomoyariyā*.

15. *sittha-* = Sct. *siktha-* means 'a mouthful of rice in the form of a ball', Āup. S. § 30. IV.

16. *kheṭe pāṃśuprākāraparikṣipte*: in KS § 89 and Āup S. §§ 53. 69 we have the same explanation: *kheṭāni dhūlīprākāropetāni*; *karbaṭa-* is explained as *kunagara* in Āup. S KS.; in the comm. on Rāj. it is called *kharbaṭa* and defined as *kṣullaprākāraveṣṭitam*. Kāuṭ. p. 46, 4 speaks of it as *khārbaṭika*, and says that it is situated *dviśatagrāmyā madhye*. *droṇamukha-* means a town that can be reached by water and by land (KS. Āup S. Rāj), and is situated *catuśśatagrāmyā madhye* according to Kāuṭ. p 46, 3. The form *maḍamba-* is difficult, especially as we find *maṇṭapa-* and *maṇḍapa-* in some texts. But this may be a corruption. However, D. defines it as *avidyamānārdhatṛtīyayojanāntargrāmam*, and the comm on KS. § 89 says. *maḍambāni sarvato 'rdhayojanāt parato 'vasthitagrāmāṇi*, while a comm. on the Praśnavyāk p. 306 only tells us that it is *dūrasthalasīmāntara*. Concerning *saṃvāha-* D. only says that it is *prabhūtacāturvarṇyanivāsa*, but we get clearer information from the comm. on KS § 89: *saṃvāhāḥ samabhūmāu kṛṣiṃ kṛtvā yeṣu durgabhūmiṣu dhānyāni kṛṣīvalāḥ saṃvāhanti rakṣārtham*, and on Āup S § 53: *parvatanitambādidurge sthāpanī*. According to this it simply means a sort of natural or artificial depot, where the inhabitants of the neighbourhood collect their crops. *koṭṭa* — explained by D with *prākāra* — means 'a fortified place' even in Sct.

19 With this verse cp. SBE. XLV, p. 177 n. 4 *sambukka-* (for Sct. *śambūka-*) belongs to the examples quoted by Pischel § 194 (duplication of consonants).

24. Cp. SBE. XLV, p. 178 n. 1.

25. Cp. SBE. XLV, p. 178 n. 2.

26. Cp. the different kinds of *rasaparityāga* in Āup. S. § 30 IV.

27. The *vīrāsana* according to the Yoga pratice is described in R. Schmidt Fakire u. Fakirtum p. 188 sp. (cp ibd. pl. 11). But according to the explanations in the comm. on Āup. S. § 30. V and Weber Bhag. p. 286 it is the same posture that is elsewhere called *siṃhāsana*, which does, however, not appear to be

identical with the same posture of the Yogins. In the Jain comm. it means the posture of one sitting upon a throne without there being in reality any seat for him to rely upon.

28 In this verse we find the *vivittasayaṇāsaṇaṃ* — the *viviktaśayyāsana* of Umāsvāti — instead of the *saṃlīṇayā* enumerated on the sixth place in v. 8 above.

30. Cp. Āup. S § 30 (p. 40 ff) and Umāsvāti Tattvārthas. IV, 20 (where *vyutsarga* and *dhyāna* have interchanged their place).

31. The 'expiation of sins' is tenfold also in Āup S., but ninefold in the Tattvārthas. IX, 22. Numbers 1—7 correspond to 1—7 in Āup. S., while no. 9 *upasthāpana* is = 8 *mūla* in Āup. S and 8 *parihāra* (cp ZDMG. 60, 538) may possibly correspond to 10 *pāraṃciya* of the Āup. S.

32. Cp. Āup S. p 41 sq and Tattvārthas. IX, 23

33. The ten kinds of persons to whom respect is due are enumerated Āup. S. p 42; SBE. XLV, p. 179 n 4, and in the Tattvārthas IX, 24 (with some slight differences from the older texts).

34. Cp. Āup. S p 42 (quite congruent with our text) and the Tattvārthas. IX, 25 which enumerates *vācanā*, *pracchanā*, *anuprekṣā*, *āmnāya* and *dharmopadeśa* (= *dhammakahā*) as the five different kinds of study.

35. Cp Āup S. p 42 sq and Tattvārthas. IX, 27—46

36 According to the Āup. S p. 43 sq. the *vyutsarga* is twofold, viz *dravya°* and *bhāva-vyutsarga*, which two kinds apparently correspond to the *vyutsarga* of exterior and interior things in the Tattvārthas. IX, 26.

Chapter 31.

D.: *anantarādhyayane tapa uktaṃ tac ca caraṇavata eva bhavatīty adhunā caraṇam ārabhyate(?)* | *iti sambandhasyāikatriṃśattamādhyayanasya caraṇavidhināmakasyādisūtram* ||

On the difficulties of this chapter cp. SBE. XLV, p 180 n. 2.

2. *ekata ekasmād viratiṃ kuryāt* | *ekataś cāikasmiṃś ca pravartanam* | D.

3. *rumbhaī* = *ruṇaddhi tiraskurute.* — Ś. mentions a various reading (here and in the following verses), viz. *se ṇa gacchai maṇḍale*, which seems to me to be better than *se na acchai m.*

4. Cp. SBE. XLV, p. 181 n 1.

7. Ś. mentions a varia lectio : *samiīsu ya taheva ya.*

9. Cp. SBE XLV, p. 178 n. 2.

10. In Sūtrakṛt. II, 2, 17 are enumerated the following kinds of *mada* (pride), viz. : *jātimada, kulamada, rūpamada, tapomada, śrutamada, lābhamada, āiśvaryamada* and *prajñāmada* i. e. 'pride of birth, family, beauty, penance, learning, riches, power and knowledge'. According to a Prākrit verse quoted by D. the monk has to observe *brahmagupti*, i. e. to exert himself in preserving his chastity with regard to the following nine things, viz *vasati* 'place of abode', *kathā* 'conversation', *niśayyā* 'bed', *indriya* 'object of sense', *kuḍyāntara* (sense not quite clear to me), *pūrvakrīḍaka* 'former pleasures', *praṇīta* 'dainties' (cp. Leumann Āup. S p 133), *atimātrāhāra* 'abundant food' and *vibhūṣaṇā* 'ornaments'.

12 The fifteen names of the *paramādhārmika's* enumerated in a verse quoted by D. seem to be the following: *Amba, Ambariṣa, Śyāma, Śabala, Rudra, Uparudra, Kāla, Mahākāla, Asipattra, Dhanu, Kumbha, Vāluka, Vāitaranī, Kharasvara* and *Mahāghoṣa.* With some slight deviation these names coincide with the names of the fifteen Asuras or devils who are enumerated in the commentary on Umāsvāti Tattvārthas. III, 5 (ZDMG. 60, 311). Most of these names are wellknown as names of other persons or localities connected with the hells.

16. That the gods — and not the 24 *tīrthakara's* — are meant here is the opinion of the commentaries. The different kinds of Bhavanavāsin's, Vyantara's and Jyotiṣka's are enumerated in the comm. on Umāsvāti IV, 6 (ZDMG. 60, 317 sq.) and in the *sūtra's* IV, 11—13. But according to IV, 18 the Vaimānika's are not only of one sort, but are divided into *kalpopapanna* 'inhabitants of *kalpa's*' and *kalpātīta* 'void of *kalpa's*'. However, this does perhaps not make any difference here.

17. Cp. SBE. XXII, p. 189 ff. The Daśāśrutaskhandha, Bṛhatkalpa and Vyavahāra are taken together as a unity even in other works, cp. Weber Ind. Stud. XVI, 449 sq. 465.

18. *ācāraprakalpa* is used with the same sense as *ācāra*, cp.

Weber Ind. Stud. XVI, 223 f. 250; in Āyār. I, 8, 5, 3 *pagappa* is used as a synonyme of *samāyārī*, *ācāra*.

20. Cp. SBE. XLV, p. 184 n. 2.

Chapter 32.

D.: *anantarādhyayane caraṇam abhihitaṃ tac ca pramādasthānaparihārata evāsevituṃ śakyam tatparihāraś ca tatparijñānapūrvaka iti tadarthaṃ dvātriṃśam pramādasthānanāmakādhyayanam adhunārabhyate | iti sambandhasyāsyedam ādisūtram ||*

2. *savvassa* probably is the correct reading; *saccassa*, which was taken up by Jacobi in SBE. XLV, p. 184 n. 4, is a *pāṭhāntara* mentioned by D., but not by Ś. as far as I am aware.

3. *viddha-*, which is here the form used by all Mss, is a very uncommon equivalent of *vṛddha-*, mentioned only by Hc. I, 128; II, 40 (cp. Pischel § 53). — Ś. mentions *sajjhāyaegantanisevaṇā ya* as a varia lectio. But it is impossible to make out what he has read here himself, as the last third of fol. 336 is cut away in the Ms.

4. Ś. records a *pāṭhāntara* of which only *niune · buddhiṃ* is clearly to be seen. But according to the explanation: *tatra nipuṇā sunirūpatā īhā* (rest of the line cut away, cp. note on v. 3) it must have been *niuṇehabuddhiṃ*

5. Ś. gives a varia lectio *aṇāyaranto* (instead of *vivajjayanto*)

6. The origin of the bird from the egg, and of the egg from the bird as an example of a continuous series of existence is a parable well known from other texts, probably those of the Buddhists or Sāṃkhya's.

8. *kiṃcaṇāiṃ*, which is the form occurring in all Mss., seems to be a sort of plural to *kiṃcaṇaṃ*. — Ś. records the varia lectio: *jassa na kiṃci ṇatthi*.

9. According to Ś. there seems to have been a various reading: *apāyā parivajjiyavvā*.

10. I cannot quite make out from Ś. if there has not been a *pāṭhāntara* here, viz. *tittikarā* = *tṛptikarāḥ*; for I can scarcely explain the sentence *dṛptikarā dīptikarā vā pāṭhāntarataḥ* in any

other way than that we must read *tṛptikarā dīptikarā vā*; for *dṛpti°* and *dīpti°* would both give *ditti°* in Prākṛt, so that this could not be called a *pāṭhāntara*, but only an *arthāntara*.

11. Ś. apparently reads *raṇṇe* instead of *vaṇe*, which he does not even mention. — The common reading is *paurindhaṇe* = *pracurendhane*, but I have also met with the reading *pavarindhaṇe* in some younger Mss.

12. According to Ś. there is the varia lectio : *omāsaṇāidamiindiyāṇaṃ*.

13. On the form *vasahi* (= *vasati-*) besides *ā-vasaha-* = *ā-vasatha-* cp. Pischel § 207

15. Ś. also reads *bambhavae* = *brahmavrate*

16 *cāiya-* from *cayai*, a substitute for *śak-* according to Hc. IV, 86.

20. Ś. mentions a varia lectio : *to jīviyaṃ khuḍḍa vivaccamāṇā; khuḍḍae* and *khuḍḍa* are explained both by Ś. and D *ārṣatvāt kṣodayanti vināśayanti*. That *kṣud-* may be represented by *khuḍ-* is seen from Pischel §§ 222 568, but I am at a loss to explain the form occurring here

21. On *nisirai* cp. Pischel § 235 (in his enumeration this passage has not been taken up) — Ś. also reads *pi* instead of *na* in l. 3.

22. Cp. SBE XLV, p 187 n 3. — Ś here, and in the following verses of similar construction, reads : *rāgassa heuṃ tu manunnam āhu* | *dosassa heuṃ amaṇunnam āhu* |

24 Ś also reads *gehim* (here and in all the following verses)

27. The reading *rūvāṇuvāyāṇugae* (A) is mentioned as a *pāṭhāntara* by D. The whole passage does not seem clear to me, notwithstanding the explanations of the comm — Ś reads *u jīve*.

29. Ś also reads *pariggahaṃmi*.

31. *anissa-* cp. SBE. XLV, p. 189 n 1.

34. Cp. *puṣkarapalāśa-* 'the petal of a lotus' &c. (BR.).

35. Cp. note on v 22 above (the same remark applies to vv 48, 61, 74 and 87).

50. Ś. reads *gandhassa* instead of *gandhesu*.

54. Ś. here reads *vae viogeṇa*.

61. Ś. here and in the following vv. uses the form *jibbhā* (instead of *jihā*); on this form cp. Pischel § 332.

87. A has here: *dosassa heuṃ amaṇunnam āhu* in the third line (like Ś.)

89[d] = *kareṇumārgāpahṛto gaja iva.*

100. *heuṃ*, which I have taken from A, may undoubtedly be a correct form of the nominative according to Hc. III, 19 (cp Pischel § 379). — *thova-* = *stoka-* according to Pischel § 230 may be due to a form **stopa-*, alternating with *stoka-*. But I rather believe S. Goldschmidt KZ. XXVI, 112 n. 1 to be right in thinking *v* to be there only to prevent the hiatus in a form **thoa* Moreover, there may be analogical influence from *theva-* (this word is correctly explained by Childers s. v.; Pischel §§ 130. 207).

102. *napuṃsaveya* = *ubhayābhilāṣaḥ* (D). — *baissa-* is = Skt. *dvesya-*. I have written *baissa-* instead of *va°*, which occurs in all Mss, with Pischel § 300. Cp. *besa-* above.

104. The various reading quoted by Jacobi SBE. XLV, p. 191 n. 1 does not occur in any of my Mss. nor in Ś. However, I do not think that it would help us very much in the interpretation of this difficult verse, and we had better keep to the explanation given by D. and followed by Jacobi in his translation; only we must of course read *pacchāṇutāve na tavappabhāvaṃ* = *paścāttāpo na tapaḥprabhāvam* (sc. *icchet*). — *°licchū* is = *°lipsuḥ* (cp. my Desiderativbildungen p. 72)

105. Ś. records the varia lectio *tappaccayā*, which has, however, no support in the comm.

106. The translation of lines 1—2 in SBE. XLV, p. 191 is rather short. According to D. something like this: 'but the objects of the senses, viz. sounds, &c. of whatever kind they may be (harsh, sweet &c) will cause &c.' would be better But I admit that the difference is a mere trifle.

107. *samayam ārṣatvāt samatā mādhyastham;* but it seems very strange that we should have here a neutral form instead of Skt. *samatā*. The latter word occurs e. g. Āyār. I, 3, 1. 1. 2, 3, 1 in the regular form *samayā*, but is explained by Schubring s. v. (cp. Jacobi SBE. XXII, p. 32) as not meaning 'indifference' but 'equality between man and other living beings'.

111. Ś. mentions another version of the second line of this verse, viz: *saṃsāracakkassa vimokkhamaggo* — *samuvicca* = *samupetya.*

Chapter 33.

D.: *anantarādhyayane pramādasthānāni uktāni tāiś ca karma badhyate | tasya ca kāḥ prakṛtayaḥ kiyatī vā sthitir ity ādisaṃdehāpanodāya karmaprakṛtināmakam trayastriṃśam adhyayanam ārabhyate | tasya cedam ādisūtram ||*

On the different arts of *karman* according to the dogmatics of the Jains cp. Umāsvāti Tattvārthas. VIII, 2 ff. (Jacobi ZDMG. 60, 528 ff.) The characteristics of *karman*, of which D in the passage quoted above enumerates nature (*prakṛti*) and duration (*sthiti*), are, in addition, power (*anubhāva*) and space or dimension (*pradeśa*), Umāsvāti VIII, 4.

1. Ś. records a varia lectio: *āṇupuvviṃ suṇeha me*, a phrase well-known to anyone who has gone through our text.

2—3. Cp. Umāsvāti VIII, 5.

4. Cp. Umāsvāti VIII, 7 (and I, 9)

5. On the terms quoted here cp. Umāsvāti VIII, 8; SBE. XLV, p. 193 n. 2 and the note on p. 210, 21 above.

7. Cp Umāsvāti VIII, 9, where we have the terms *sad°* and *asadvedya*, instead of *śāta* and *aśāta*. I rather doubt whether *śāta*- 'joy, pleasure' is a real Sanskrit word, and not some wrong derivation from the Middle-Indian words which we find as *sāta*- and *asāta*- in Pāli, and as *sāya*- and *a-sāya*- here. However, I am at a loss to find any probable etymology for these words

8. Cp. Umāsvāti VIII, 10 (this applies also to the following three verses in our text).

9. Ś. seems to read *sammāmiccham taheva ya*, and does not refer to the reading of our text.

11. Cp. SBE. XLV, p. 194 n. 1 and ZDMG. 60, 530, where we find an explanation of the terms quoted in the note in SBE. According to this *anantānubandha*, *pratyākhyāna*, *apratyākhyāna* and *sañjvalana* mean 'leading to endless delusion, resignation, non-resignation and incension', and each one of these four items is divided into anger, pride, deceit and greed (*krodha*, *māna*, *māyā* and *lobha*). In this way we get sixteen different kinds of *kaṣāyamohanīya*. As for the different species of *nokaṣāyamohanīya* the remark in SBE l. c. that they are enumerated in XXXVI, 102 is apparently incorrect, as nothing of that sort is found there.

According to Umāsvāti they are nine, and consist of: *hāsya* 'joke', *rati* 'satisfaction', *arati* 'dissatisfaction', *śoka* 'sorrow', *bhaya* 'fear', *jugupsā* 'disgust' and *strī°*, *puṃ°* and *napuṃsakaveda* 'characteristics of feminine, masculine or third sex' (this, and not 'desire for women &c.' seems to be the correct translation according to ZDMG. 60, 530).

12. Cp. Umāsvāti VIII, 11. Ś reads *āukammaṃ*.

13. According to Umāsvāti VIII, (6), 12 there are no less than 42 different sorts of *nāmakarman*[1]. Ś. reads *ca* instead of *tu*, and has the varia lectio: *suhakammabahū bheyā*, which seems to me to give poor or no sense.

14 Cp Umāsvāti VIII, 13. — Ś. himself reads: *uccaṃ aṭṭhavigappam tu*, but does not mention our reading.

15. Cp. Umāsvāti VIII, 14. — I do not quite understand, whether *antarāya* is considered to be something active, viz. a bad disposition which prevents the giving of gifts, the use of power &c. even in favourable circumstances, or whether it is not only a sort of slowness preventing every sort of activity, be it a good or bad one. I suppose that this latter suggestion is the more correct one.

17. Cp. Umāsvāti VIII, 25, and concerning *pradeśa* the commentary on V, 2 (ZDMG. 60, 512). — Ś. refers to a *pāṭhāntara*, viz. *ganṭhiyasattāṇāi*

18. This verse, and also the comm. on it, are really very puzzling (cp SBE. XLV, p 195 n. 2). I suppose, however, that the quotation from the *dīpikā* given by Jacobi in SBE. l. c. will come to the same thing as the word *ekakṣetrāvagāḍha* 'existing in one room only' in Umāsvāti VIII, 25 (cp. ZDMG. 60, 533), although this expression is not satisfactorily explained by the commentaries there.

19. Cp. Umāsvāti VIII, 15. — Ś. reads *esā* instead of *hoi*.

20. Ś. reads *taheva antarāyaṃmi* instead of *antarāe y. k.* in the second line. — The statements of these two verses are not quite correct according to Umāsvāti VIII, 19; for we have here a part of a *muhūrta* (*antarmuhūrta*) as the shortest duration even of the *vedanīyakarman*, while this is expressly stated to be 12 *muhūrta's* by Umāsvāti l. c. But I have observed in some other passages

[1] But according to other authorities there are no less than 103 of them, cp. Jhaverī First Principles p. 31.

too, that the old canonical texts do not always give the same concise and strict definitions as the later theologians and philosophers.

21. Cp. Umāsvāti VIII, 16 and 21. — Ś. reads *mohaṇijje u ukkosā*.

22. Cp. Umāsvāti VIII, 18 and 21. — Ś. reads *tettīsa sāgarāiṃ*.

23. Cp. Umāsvāti VIII, 17 and 20.

24. *aicchiya-*: *aicch-* is enumerated amongst the substitutes of *gam-* in Hc. IV, 162, and in Āup. S. § 54 we find *samaicch-* = *samatikram-*; however in Setubandha the root has the form *aiṃch-*, and according to Leumann Āup. S s. v there occurs in two passages of Nāyādh. a form *samatitth-*[1] I am unable to make any suggestion concerning the etymology of this word, except that it certainly must contain the preposition *ati*. It is possible, though not very probable, that *aicchai* may be **a(t)i-acchai* (on *acchai* v. Pischel § 480)

Chapter 34.

D *anantarādhyayane karmaprakṛtaya uktās tatsthitir leśyā-vaśata ity atas tadabhidhānārthaṃ catustriṃśam leśyādhyayanānā-makam adhyayanam ārabhyate | asya cedam ādisūtram ||*

The *leśyā*-theory, which is common to the Jains and the Ājīvika's — the followers of Gosāla — is certainly one of the darkest and most difficult points in the Jain religion. In a paper called »The Leśyā-theory of the Jainas and Ājīvikas», and published in Festskrift till K F. Johansson, Upsala 1910, pp. 20—38 I formerly tried to connect this marvellous theory of the colours of the soul with the Sāṃkhya doctrine of the *chāyā* or *pratibimba* (cp Garbe Sāṃkhya-Phil. p. 315 sq.). Although I have privately met with several contradictory opinions, and there are certainly in my treatise several rather obvious mistakes, I am not yet wholly convinced of the incorrectness of my opinion. In two works which are not accessible to me, viz. Malayagiri's commentary on

[1] But this may only be bad orthography, *tth* and *cch* resembling each other in Jain MSS., and *t* often being inserted in places where it does not belong, as is well known.

the Paṇṇavaṇāsutta XVII ed. Calc. p 483, and ff., and in the Lokaprakāśa ed. Hīralāl p 130 ff., there are long expositions on the nature of the Leśyā's. Modern literature on this topic, which is not very abundant, has been quoted in my paper mentioned above. In two works of the last years, Mr. H. Warren's Jainism, Madras 1912, and Hīrāchand L. Jhaverī's First Principles of the Jain Philosophy, London 1910, I can find absolutely nothing concerning the Leśyā's.

3. The names of the different *leśyā*'s are all clear except *kāū* and *pamha* Instead of these Umāsvāti Tattvārthas. IV, 2. 7. 23 has *dhūmra* and *padma*, which is explained as meaning 'rose-coloured' Now I suppose this to be a mistake, for Weber Bhag p. 317 tells us that *pamha* — which is etymologically Skt *pakṣman*, Goldschmidt KZ XXV, 611; Leumann Āup. S p 133 sq.; Pischel § 312 — means the colour of the goldline on the touch-stone, and of the yellow pistils of the lotus-flower (*padmakesara*) Consequently, *pamha* = *pakṣman* simply means 'pistil' i. e. 'lotus-pistil' (*pakṣman* really means 'a pistil' in Sanskrit, BR) and afterwards 'lotus-pistil-coloured' i. e. 'whitish yellow' And *padma*, which has perhaps been mistaken for a Sanskrit equivalent of *pamha*, simply means the same As for *kāū* I am not sure of the etymological derivation of this word. Jacobi SBE. XLV, p 197 n 4 thinks it to be *kāpota-*, and I myself formerly suggested *kapila-* or *kādrava-* as possible relations. I am rather inclined to believe now that all these suggestions are incorrect, and that *kāu-* is a word without any Sanskrit equivalent. Its formation is the same as that of *āu-*, *vāu-*, *teu-* &c., and there is apparently a related word in *kāvī nīlavarṇā* Deśīn. 2, 26, a feminine form of an adjective **kāva-* or perhaps *kāu-*. But I am unable to arrive to any definite result concerning the etymology of these words.

4. *riṣṭaka-* is not clear. D. explains it as *phalaviśeṣaḥ*, and according to this Jacobi SBE. XLV, p. 197 translates it as '(the fruit of) Riṣṭaka' (Sapindus detergens) But Ś, who also knows this explanation, alternates it with another, viz *riṣṭo droṇakākaḥ* | *sa eva riṣṭakaḥ* |; *droṇakāka-* means 'a raven', and this seems to make better sense. However, we have still another word *riṭṭha-* or *riṣṭa-*, which means a precious stone, perhaps an emerald *Khañjana°* Jacobi translates by 'wag-tail', which is probably correct, but against the explanations of the commentaries. D

only says: *khañjanam añjanam kajjalam* i. e. 'black collyrium', and Ś. gives a more extensive explanation: *khañjanam snehābhyaktaśakaṭākṣagharṣaṇodbhūtam añjanaṃ kajjalam.* But if we should translate *khañjana°* by 'collyrium', the translation of *°nayana* would be quite impossible

5. I cannot make out from the dictionaries whether the *nilāśoka* is really another species of Jonesia, or if it is quite a different tree unrelated to the common *aśoka.*

6. *koilacchada°* seems to be the reading of the commentaries; this is translated by Jacobi 'the feathers of the kôkila', which might certainly be correct, as *chada-* also means 'feather' (Bālar.), but is not in accordance with the explanations of Ś. and D The former says: *kokilacchadas tāilakaṇṭakas tathā ca sampradāyaḥ* | *vaṇṇābhivāre jo ettha koilacchadadose telakaṇṭao bhaṇṇai tti* ||, which is not clear to me, the quotation being scarcely quite correct; D. speaks of *kokilakaṇṭaka.* I suppose that these words, unknown to the lexicographers, may denote some sort of plant, called 'oil-thorn' or 'cuckoo's thorn'. There is, moreover, a *pāṭhāntara*, mentioned both by Ś and D., viz. *koilacchavi°* which is quite intelligible (Ś. explains it thus: *tatra kokila anyapuṣṭas tasya chavis tatsannibhā*).

7. Ś refers to the following various readings: *paṭhyate ca* | *suyatuṇḍālattadivābhā* | *anye tu suyatuṇḍaggasaṃkāsā* | The first of these *pāṭha's* is unintelligible to me.

9. Ś. reads *khīratūla°*, and explains *tūlam arkatūlam.* This is not quite clear to me, as I do not know what 'wool of Calotropis gigantea' means; or *arkatūla-* may perhaps be = *tūla-* 'cotton', then he says: *pāṭhāntarataḥ khīrapūra°* | *anye tu dhāreti paṭhanti* (viz. *khīradhāra°*, cp. B[1]).

10. *rohiṇī* may perhaps mean 'Helleborus niger', as the Helleborus is well known for its bitter taste In the Rājan. *rohiṇī* is said to be = *kaṭumbharā*, a name that may certainly denote some bitter-tasting plant.

11 *hastipippalī* means 'Scindapsus officinalis', Car. 6, 10.

12. According to Ś. *tuvara-* means *sakaṣāya*, which is, of course, the same as *kaṣāya* 'astringent (of taste)'; and Hemacandra says in the Deśīn. 5, 16: *atra tuvaro rasaviśeṣa iti saṃskṛtasamatvān noktaḥ* |, but I do not know any Sanskrit word *tuvara-*. However, its meaning is clear from Ś. This author

moreover refers to a *pāṭhāntara*, which is not clear to me, as he says: *pāṭhāntarata ādraṃ vā* |. I do not know any word *ādra-*, but it may perhaps mean *ārdraṃ vā*, as *ārdra-* is 'wet, juicy, fresh', and may perhaps also mean 'unripe'. Ś. sometimes gives the *pāṭhāntara's* only in Sanskrit, and if he here really means *ārdra-*, we might get a reading somewhat like this: *adda°*, *alla°* or *ulla(a)kaviṭṭhassa vāvi jārisao*, as these are the Prākrit substitutes of *ārdra-* (cp. Pischel § 111). But this suggestion is, of course, very hypothetical.

14. *meraya-* is Skt. *māireya-*, probably due to a dissimilation of **mereya-*. As to the nature of this drink cp. SBE XLV, p. 198 n. 3 and Kāuṭ. p. 120, 13—14: *meṣaśṛṅgitvakkvāthābhiṣuto gulapratīvāpaḥ pippalīmarīcasambhāras triphalāyukto vā māireyaḥ* ‖ i. e. '*m.* is distilled from a decoction of the rind of Odina pinnata, mixed with dry sugar[1], and contains a quantity of pepper or is spiced with 'the three fruits'[2] I suppose that *madhu* does not mean 'honey' here, but the sweet, intoxicating drink called *madhu*, described by Kāuṭ. l. c. as being *triphalāsambhāro mṛdvīkārasaḥ*.

15. *muddiyā* is = Skt. *mṛdvīkā* 'a grape'.

19. There is a certain difficulty concerning the word *būra-* Besides this form there exists another one, viz. *bora-*, *borī-*, and moreover there seems in nearly all passages to exist the v. l. *pūra-* just as here; Pischel § 166, who explains *bora-*, *būra-* from a form **baüra-*, **badura-* (there is also *badara-*; Jacobi KS. s. v. and Leumann Āup. S. s. v. had already thought of *bādara-*), thinks *pūra-* 'lemon tree' to be the correct form in all cases. But this is apparently absurd, as *būra-* always stands in connection with *rūta-*, *tūla-* and other words denoting weak and woolly vegetable substances. Consequently, *būra-* must mean something like 'cotton' or 'treewool', although the express sense is perhaps not very clear. It must, however, be carefully observed that *badarā* also means 'the cotton-tree, Gossypium' in Sanskrit, and that it consequently would be simplest to take *būra-* to mean just the same.

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[1] This must be the meaning of *guḍa*, as 'molasses' is called *phāṇita* some lines above.

[2] Concerning these cp. Böhtlingk s. v. *triphalā*.

20. *teyāla-* '43' is not included amongst the forms enumerated by Pischel at the end of § 445, where we find *igayāla-* '41', *bāyāla-* '42' &c. instead of *bāyālīsam* &c.

22. *nissamsa-* is, of course, *nṛśamsa-*; cp. J. J. Meyer Hindu Tales p. 256 n. 2

23. Ś mentions a various reading: *saḍhe ya matte ya rasalolue* |

25. *niyaḍille* is explained by *nikṛtimān*; it is, of course, a derivation from *niyaḍi* = *nikṛti-*. The word *pratikuñcaka* means *svadoṣapracchādaka*, and *āupadhika* means *sarvatra vyājaka* according to D.

26 There is some doubt concerning the word *upphāsaga°* I have retained this form in the text, although I am almost certain that it is incorrect because of the explanation *utprāsaka* in D For *utprāsa-* would certainly be able to give *upphāsa-* in Prakrit, although I think we have another form of the word, which is the correct one. In the Deśīn 1, 95 we find. *uppheso trāsaḥ* | *apavādārtho 'py ayam lakṣyeṣu dṛśyate* | *yathā* | *asarisajanaupphesayā ṇa hu sahiyavvā kule pasūeṇa* ||. *upphesa-* consequently means 'frightening, terrifying' but also *apavāda* 'reviling, blaming', and I take this to be the Prākrit correspondent of Skt *utprāsa-* (there is another word *upphesa-* in Āup. S. meaning *mukuṭa*, which is, of course, not related to our word) But now all my Mss. have *upphālaga°* instead of *upphāsaga°*, and this may also be correct, for Hc. II, 174 mentions a verb *upphālai* as one of the words current in Mahārāṣṭra and Vidarbha which must be learnt from the common usage (*lokato 'vagantavyāḥ*), and in the Deśīn. 1, 117 we find *upphālai kathayati*. Consequently, this may come somewhat to the same thing, and the correct reading would probably be either *upphesaga°* or *upphālaga°*.

28. Ś. refers to two variae lectt., viz either *hiyāsae* (· *hitāśayaḥ*) or *aṇāsave* (: *anāsravaḥ*) instead of *hiesae*.

32. Ś. refers to a varia lectio *suddhajoe* (: *śuddhayogaḥ*) instead of *viyarāge*.

33. Ś. mentions a varia lectio *asamkhijjā* (. *asamkhyeyāḥ*) instead of *samkhāiyā*.

41. Cp. SBE XLV, p. 201 n. 1

51. According to Umāsvāti Tattvārthas. IV, 2 the third class of gods, viz. the Jyotiska's, have the *pītaleśyā*, which means the

same as the *teūlesā* here (cp. ZDMG. 60, 317). From IV, 7 we gather that the three first *leśyā*'s, viz. the black, the blue and the grey one, occur only in the first two classes, the Bhavanavāsin's and the Vyantara's. But the Sarvārthasiddhi (cp ZDMG 60, 290) takes IV, 2 to mean that the four first *leśyā*'s (including the *teū°*) occur in the three first classes of gods, and excludes IV, 7. Our text does not agree with either of these statements, as it ascribes the *teūlesā* also to the Vaimānika's.

56. *durgati* is explained by *narakatiryaggati*. I wonder how it is possible that these kinds of *leśyā*'s could occur even amongst the highest gods.

58. *parinata* here and in the following verses is translated by 'joined (with the soul)' in SBE. XLV, p. 203. But this can scarcely be quite correct, as D explains it by *ātmaiyūpatām āpanna* 'having reached its own (real) state', i. e. 'being fully developed' as far as I understand it — Ś. refers to a slightly different reading, viz.: *ṇa vi kassa vi uvavāo*.

61 *'hiṭṭhie* is = *adhitiṣṭhet*.

Chapter 35.

D · *anantarādhyayane leśyābhihitās tatra cāpraśastaleśyatayāgatāḥ praśastā evādhiṣṭhātavyāḥ | etac ca bhikṣuguṇavyavasthitena samyag vidhātum śakyam | ato bhikṣuguṇaparijñānārtham adhunā-nagāramārgagatināmakam pañcatriṃśam adhyayanam ārabhyate | tasya cedam ādisūtram ||*

This lecture, which deals very generally with the life of a saint, seems to be to a certain degree the final chapter of our text. The thirty-sixth and last one, containing a survey of living and lifeless beings, stands somewhat outside the whole scheme of our text.

3. *cojja-* = *caurya-* (cp. Pischel § 284).

4. *citrapradhānaṃ gṛhaṃ citragṛham* | D. — *ullova-* is = Skt. *ulloca-*. As far as I can see Pischel does not give any examples of *va* instead of *ca*.

5. Ś. reads: *dukkarāṇi u vāreuṃ*, and adds: *paṭhyate ca* | *dukkarāni nivāreuṃ* |

8. Ś also reads *ṇeva* instead of *no vi*.

9. *bādara-* 'gross' (opposite to *sūkṣma*) seems to exist only in Jain Sanskrit; it may be a translation from some Prākrit word unknown to me.

11. The reading *puḍhavikaṭṭha°* is ascertained by D.; *kāṣṭha* may here mean the same as is elsewhere called *vanaspati*, i. e. trees and plants.

13. On the different forms of *leṭṭu-* in Prākrit, which present various anomalies, cp. Pischel § 304.

17. *javanaṭṭhāe* is the reading of the best Mss; D. explains it as *yāpanārtham*, which must probably be correct.

20. *nijjūhiūṇa* is explained as *parityajya*. But the verb *jūhai* is unknown to me. — Besides *bondi* 'body' we also find a form *bodi* (Leumann Āup S. s. v.); *bondi* also occurs in Pāli (Childers), but the derivation of it is not very clear

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Chapter 36.

D: *anantarādhyayane 'hiṃsādayo bhikṣuguṇā uktās te ca jīvājīvasvarūpaparijñānata evāsevitum śakyate | iti jñāpanā ṣaṭtriṃśaṃ jīvājīvavibhaktisaṃjñam adhyayanaṃ samārabhyate ||*

For the contents of this long chapter cp the analysis in SBE. XLV, 206 n. 2. The vv 248—267 contain an appendix dealing with sundry things that do not stand in any connection whatsoever with the topics treated here.

The Jīvaviyāra of Śāntisūri, edited with translation and commentary by Guérinot in JA. 1902, p. 231 sqq., should be compared with this chapter.

1. Ś. himself reads *me suṇeha*, but quotes *suṇeṇa me* as a varia lectio. In the second half he mentions *samaṇo* as a varia lectio for *bhikkhū*.

4. Ś. reads *vi* instead of *ya* after *rūviṇo*.

6. Concerning *addhāsamae* cp. SBE. XLV, 208 n. 1; *addhā* must be = *adhvan-* (cp. Leumann Āup. S. p. 96).

9. Ś. mentions a varia lectio:

> *emeva saṃtaīi (!) pappa samae vi viyāhie |*
> *saṃtatim aparāparotpattirūpapravāhātmikām* | D.

10. Ś., in his commentary on the first half-verse, does not mention *ya* at all, but this is scarcely a decisive proof that he did not read it. Concerning the division given here cp. D.: *iha ca deśapradeśanānāṃ skandheṣv evāntarbhāvāt skandhāḥ paramāṇavaś ceti samāsato dvāv eva rūpidravyabhedāu* || (cp. SBE XLV, 208 n. 4).

11. J. generally writes *puhutta-*, but I have chosen the form *puhatta-* as being the nearest equivalent of *pṛthaktva-* (cp Āup. S. § 30 V[1] and the explanation p. 139).

12 The whole of this verse is lacking in Ś.; but D. has the latter half of it, which he connects with v. 11, while the first half:

suhumā savvalogammi logadese ya bāyarā |

seems only to occur in some late Mss. (not even in B[1.2]), so I have not taken it up here.

13. *paḍucca* (for **paḍi-ucca*) belongs to *vaccai* = *vrajati* (Pischel §§ 202. 590). As the meaning comes very near to *pratītya*, it is not very remarkable that the Mss. sometimes give *paḍicca* instead of it

17 Concerning *sukkila-* = *śukla-* cp. Hc. II, 106; Pischel §§ 136 195

20 *kakkhaḍa-* 'hard' is formally s. *karkaṭa-* which, however, does not seem to exist in this sense. It means the same as *karkaśa* (cp Schubring Āyār S. p 73).

21. For *lukkha-* : *lūha-* (< *rūkṣa-*) cp. Pischel § 257.

49. Ś mentions a varia lectio of this verse:

saṃsāratthā ya siddhā ya duvihā jīvā bhavanti u |
tatthānegavihā siddhā taṃ me kittayao suṇa ||

51. *ogāhaṇā* 'size' is, of course, = *avagāhanā*, which has scarcely this sense in Sanskrit (cp. on *ogāhaṇā* Āup. S 171 sqq.)

53. In this verse Ś. does not mention the two *ya* in the first half, but adds *ya* after *saliṃgena* in the second.

54. According to Ś the commentary on this verse runs thus *jahannāe tti . . . yava-majjha tti yavamadhyam iva* | *yavamadhyam avagāhanā tasyām aṣṭottaraśatam* ||; from this it appears that Ś. must have read the second half-verse thus:

cattāri jahannāe javamajjhe aṭṭhuttaraṃ sayam ||

But I am at a loss to understand what is meant by this, as I only know the word *yavamadhya-* as meaning 'thickest at the

middle', and consequently as that sort of *cāndrāyaṇa*-penance in which most food is taken at the middle of the fasting period (cp. Manu XI, 227; Āup. S. § 24 — the opposite method is called the *pipīlikā-madhya* or *vajra-madhya*)[1]

55. In the first half-verse Ś. does not mention the two *ya*, in the second he adds *u* between *sijjhaī* and *dhuvaṃ*; he further adds: *etatsūtrasthāne cānye sūtradvayam ittham paṭhanti* |

> *cauro uḍḍhalogammi vīsa puhattaṃ ahe bhave* |
> *sayaṃ aṭṭhottaraṃ tirie egasamaeṇa sijjhaī* ||
> *duve samudde sijjhanti sesajalesuṃ tao jaṇā* |
> *esā u sijjhaṇā bhaṇiyā puvvabhāvaṃ paḍucca u* ||

56—57. These verses are = Āup. S. 168—169. As I have dealt with the word *bondi*- 'body' at some length elsewhere, I do not here repeat what has been said there, but only draw attention to the fact that it certainly does not belong to S. *budhná*- as several authors have asserted (cp. Geiger GIAPh. I: 7, § 62. 2). — In 57ᵃ Ś. does not mention the *ya*.

58 Concerning *Īsipabbhāra* (= *Īṣatprāgbhāra*) cp. Āup. S. §§ 163—167. In v. 59 and in Āup. S 163 it is said to be 4 500 000 *yojana's* in breadth, and according to the later passage its circumference is 14.239.800 *yojana's*. With the measures in v 60 cp. Āup. S. 164 (eight *yojana's* thick at the middle, at the margin *macchiyapattāo tanuyatarī*). According to Āup. S 165 it has twelve names, viz *Īsī*, *Īsipabbhārā*, *Taṇū*, *Taṇūtaṇū*, *Siddhī*, *Siddhālae*, *Muttī*, *Muttālae*, *Loyagge*, *Loyaggathūbhiyā* (= **lokāgrastūpikā*), *Loyaggapaḍibujjhaṇā* and *Savvapāṇabhūyajīvasattasuhāvahā*

59 Ś. mentions as a varia lectio: *tiuṇasāhiyaparirao*.

61. Apparently this verse was not in the text used by Ś., as he says at the end of his commentary on v. 60: *atra ca kecit paṭhanti* | *ajjuṇa* etc. It may be possible that the verse was put together with materials picked out of Aup. S. § 166: (*Īsipabbhārā ṇam*) *puḍhavī* . . . *uttāṇayachattasaṇṭhāṇasaṇṭhiyā savvajjuṇasuvaṇṇagamaī* . . *nimmalā* . . . (all the attributes used in this verse are really here, though in a slightly different form).

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[1] According to Kāuṭ. p. 106, 6—7 *yavamadhya* means also a certain measure, the eighth part of an *aṅgula*.

62. The words *aṃka* and *kunda* occur in XXXIV, 9 above, and are explained in SBE. XLV, 197 n. 7—8.

63. Ś. mentions a varia lectio *tassa* instead of *tattha* in the first half-verse. According to him the second half is also read thus:

kosassa vi ya jo tattha chabbhāgo uvarimo bhave ||

D. also mentions this varia lectio. With this verse cp. Āup. S. § 167: *tassa joyaṇassa je se uvarille gāue tassa ṇaṃ gāuyassa je se uvarille chabbhāye tattha ṇaṃ siddhā . . . ciṭṭhanti* (the word used here is *gāuya*, which should be the same as S. *gavyūta* = *krośa* H. 887; a *gavyūta* or *krośa* is = 2.000 *daṇḍa*'s or *dhanus*; for other measures cp. Kāuṭ. pp. 106—107).

65. I have put *jesiṃ* into the text against the Mss. on the authority of Ś. who says: *utsedhaḥ* .. *yeṣāṃ siddhānāṃ yaḥ* . . *bhavati*.

67. Ś. does not mention *saṃpannā*. The explanation of *jīvaghaṇā* in D. runs thus: *jīvāś ca te ghanāś ca suṣirapūraṇato nicitā jīvaghanāḥ* |

68. Ś. mentions a varia lectio *logaggadese*. This would certainly be better, but is not adopted either by him or by D. for which reason I have left it out. In the second half-verse he seems to have read *siddhiṃ ya*.

70. The reading *iccee* is corroborated by Ś.: *iti* .. *ete pṛthivyādayaḥ sthāvarās trividhāḥ* |

71. Ś.: *evam ete . . . paṭhanti ca ega-m-ege tti ekaike* | — It is not clear what *bāyara-* (= *bādara*) originally meant. Probably it is, however, 'of the size of the fruit of Zizyphus jujuba', thus arriving at the meaning 'gross, fully developed'.

73. D.: *paṇḍu tti pāṇḍavam* | *āpāṇḍurā iṣacchubhratvabhāja ity arthaḥ* | *uktaṃ varṇabhedaṣaḍvidhatvam iha ca pāṇḍugrahaṇaṃ kṛṣṇādivarṇānām api svasthānabhedāntara sambhavasūcakam* | *panako sūkṣmarajorūpaḥ sa eva mṛttikā panakasya ca nabhasi vivartamānasya loke pṛthivītvenārūḍhatvād bhedenopādānam* || The explanation is not wholly clear, nor am I aware of the existence of a word *panaka-* with the sense required here Jacobi translates it by 'clay', and the word may probably be = s. *paṅka*, as I conclude from the form *paṇao paṅkaḥ* Deśīn. 6, 7.

74. *loṇūsa-* is rendered by *kṣāramṛttikā* in the Avacūri. In the Jīvaviyāra v. 4 it is only *ūsaṃ*. The word probably means

'saltpetre', and would be S. *lavanoṣa- (lavaṇa + ūṣa), which is not known to me.

75. sāsaga- is explained by the comm. only as dhātuviśeṣaḥ; Jacobi SBE. XLV, 213 n. 3 has not been able to explain the word, but gives it in the form sāsaka. It was, however, edited by himself already in the KS. § 45, and in the glossary of that work it is correctly given as the Prākrit counterpart of S. sasyaka- 'a certain jewel, probably the emerald', Trik III, 3, 46; Varāh. Bṛhs. 7, 20 (where there is the v l. śasyaka which is most probably to be rejected, as the word is no doubt connected with sasya-). — Concerning the two names in the second half-verse D gives the following remark: abhrapaṭalam pratītam | abhravālukā abhrapaṭalamiśrā vālukāḥ |. According to this it seems probable that abhrapaṭala- is = abhraka- (abhra-) 'talc' (given as abbhaya in the Jīvaviyāra v 4), and abhravāluka- may be some material containing talc mixed up with some other stuff.

76. Ś. reads masāragallo. — The form lohiyakkha- (lohitākṣa-) is also met with in KS. §§ 27. 45, but no interpretation of the word can be obtained from those passages. However, it probably is = lohita- 'a certain jewel, not the ruby' (Ind. Spr. 2693). Huttemann Baessler Archiv IV, 59 has not translated the passage of the KS in detail. Concerning masāragalla- cp. BR. V, 606 Opinions concerning this word seem to differ widely. As far as I can see, it may be masāragalva- (cp. Nīlak. on Hariv. 6917 who explains galva- as candrakānta 'moonstone'), and °galva- probably is only a senseless abbreviation of galvarka-, which may mean either padmarāga (Nīlak. on MBh. VII, 672) 'ruby' or perhaps 'crystal' masāragalla- is said by lexicographers to be either 'sapphire' or 'emerald', probably the later as there seem to be different sorts of emeralds. bhuyamoyaga- probably is correctly rendered by bhujamocaka-. I do not know bhuja- in the sense of 'serpent', but it may still mean that (it means 'elephant's trunk' in MBh. III, 15736). Then bhujamocaka- might mean 'deliverer from serpents', and may thus probably be the emerald, the stone that is specially said to be a protection against venomous serpents

77. I do not know what candaṇa- means. candanasāra is said to be some sort of kali (vajrakṣāra) Rājan. in SKDr. But this is probably not the same. The word haṃsagarbha- (also in KS. § 45) is unknown; personally I am inclined to believe that hamsa° may

here be = *sūrya°*, which would lead to **sūryagarbha-*, a name well suited to a jewel. But even this does not lead us further. — *pulāka-* 'a certain jewel' occurs in Varāh. Bṛhs 81, 4, Trik. III, 3, 30 etc., and is sometimes said to be = *galvarka* (cp. the note on v. 76). *sogandhiya-* (= *saugandhika-*) Jacobi SBE XLV, 214 translates by 'sulphur', which it really means; but it also means 'ruby' in Varāh. Bṛhs. 80, 5 etc, and thus it must, of course, be rendered here and in KS. § 45 According to BR. *vaiḍūrya-* must mean 'beryl' and not 'lapis lazuli', as it is rendered by Jacobi. The form *candraprabha-* I take to be = *candrakānta* 'moonstone' *jalakānta-* seems to be totally unknown, while *sūryakānta-* is only said to be a jewel with a very bright lustre — it may perhaps mean the diamond (*vajra*), but this has already been mentioned in v 74.

78 As Jacobi points out (SBE XLV, 214 n 2), the enumeration contains thirty-nine names, not thirty-six But probably some of them may be counted as synonyms (I have taken *masāragalla* and *bhujamocaka* to be the same as *marakata* in v. 76)

86 Cp Jīvaviyāra v 5 *haratanuḥ snigdhapṛthivīsamudbhavas tṛṇāgrabinduḥ* D. (cp. *haratanu tṛṇāgrajalabindavaḥ* Comm D on the Jīvaviyāra); *mahikā garbhamāseṣu sūkṣmavarṣaḥ* D (on the etymology of *mahikā* cp. ZDMG. LXXIII, 146 sq)

95. Ś.: *prakīrtitāh* | *paṭhanti ca* | *bārasavihabheenam pattеā u viyāhiya tti* || In the second half-verse he does not mention *tahā*

96 Ś says: *parvvāṇi* . *parvagāh* | *pāṭhāntaraḥ pavvagā vā ikṣvādayah* |; he probably reads *pavvayā* — *valayāni nālikerikadalyādini teṣāṃ śākhāntarābhāvena latārūpatā tvaco valayākāratvena pravalayatā* | D — *kuhuṇā* is given by Ś as *bhūmisphoṭakaviśeṣāḥ*, by D. as *bhūmisphoṭādayaḥ*[1]. It apparently means 'mushrooms'. In my opinion the word is identical with s. *kyāku-* 'mushroom', a word of unknown derivation (the etymology given by Lidén Studien p 51 sq.: *kyāku-*: Greek σήπω is mere fancy).

97. Ś. does not mention *siṃgabere taheva ya* — it is uncertain what he may have read here. According to the Jīvaviyāra v 9 and the comm. on that verse there are three different sorts of ginger: *ārdrārdraka* or 'fresh ginger', *śṛṅgavera* or *ārdraharidrā* 'yellow ginger' (turmeric), and *kaccūraka*, explained by *tiktadravyaviśeṣaḥ* 'a sort of pungent stuff'.

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[1] Cp. *bhūmiphoḍā* in Jīvaviyāra v. 9 (JA 1902, p. 245).

98 Most of the words in this and the following verses are extremely difficult, and nothing certain can be got out of them. *harilī* may be = *hariālī dūrvā* Deśīn. 8, 64 (s. *haritālī* 'Panicum dactylon). *sirilī* and *sassirilī* would be s. *śīlā* and **saśīlā* (cp. *saśrīka-*'), but I am not aware of any such words used as names of plants *Jāvaī* would certainly be = s. **yāvakī*, but *yāvaka-*, as far as my knowledge goes, only means 'prepared from barley-corn' As for *keyakandalī* I scarcely doubt that it must be = *ketaka* 'Pandanus odoratissimus'. *kuḍumvaya-* is = s. *kuṭumbaka-* 'Andropogon Schoenanthus' cp. *kuṭambaka-* 'a certain potherb' Car. 1, 27 (for these words cp IF. XXXV, 261 sq.). On the form *lasaṇa-* (instead of *lasuṇa-*, *lhasuṇa-*) cp. Pischel § 210.

99. *lohiṇihū* (*ya* is probably to be separated here as in the following word) may be = s. *lohinī*, name of several plants, while *thīhū* may have developed out of an original form **stip-*, **stībh-* (cp. *thūha-* = *stūpa-* etc.) which might be compared with s *stibhi-*, lat. *stipes*, *stipula*, and mean something like 'tuft of grass'

100 *siṃhakarṇī* does not occur in Sanskrit; *musuṇḍhī* is likewise unknown (but cp. *musaṭī* 'a white variety of Panicum italicum' lex.).

103. Ś mentions a varia lectio *vanapphalīnam āum*: The word *panaga-* (*panaka-*), occurring here and in the following verses, means 'lichen' and denotes the lowest of vegetable lives according to the theory of the Jains, cp Jīvaviyāra v 9

110 sq Cp. Jīvaviyāra v. 6 (in JA 1902, p 241 *mummura-* is according to the comm. explained as 'cendres ardentes'; but the correct translation is that given by Jacobi, viz. 'burning chaff', as s. *murmura-* really means 'fire arising from burning chaff')

119 sq Concerning the different sorts of winds cp. SBE. XLV, 218 and JA. 1902, p 242. Of doubtful meaning is the term *samvarttaka*, as D. says: *saṃvarttakavātāś ca ye bahiḥsthitam api tṛṇādi vivekitakṣetrāntaḥ kṣipanti*. But no doubt Jacobi is right when he thinks *saṃvarttakavāta* to be the wind causing the periodical destruction of the world (cp. the *saṃvaṭṭaka* of the Buddhist tradition); it is called *ubbhāmaga* (: **udbhrāmaka*) in the Jīvaviyāra v 7.

129 sq. With these verses cp. Jīvaviyāra 15. But of the fourteen names mentioned here only six are found in that passage. Here as in the verses dealing with beings with three—five

senses it is often impossible to get any information concerning the true sense of the different words. According to the commentaries on the Jīvaviyāra *kimi* means 'a small intestinal worm'; *somamgala-* I have not been able to identify, but considering the literal meaning of the word I should feel inclined to believe it to be a name of a certain conch, this being — as far as I know — the only animal with two senses used as an amulet On the *māivāhaya-* (= *mātṛvāhaka-*) cp. SBE. XLV, 219 n 3 (according to JA. 1902, p. 250 they are *gūrjaradeśaprasiddhāḥ*, which does not help us), *vāsīmuha-* I should think to be identical with the animal called *mehara* in the Jīvaviyāra, i. e a species of woodworm; on *sippiya* (*sippī*) 'a shell' cp. Pischel § 286; *ghalloya-* (this is the reading of A B[1]) or *palloya-* is absolutely unknown to me (*palli* means 'a small lizard', but that does not help us here, as lizards are animals with five senses, cp v. 181 below). Nor am I able to find the slightest connection for the word *anullaya-* Following Jacobi I have preserved this form in the text. I am, however, inclined to take the word to be *nullaya-* and then connect it with *nūlā śākhā* Deśīn 4, 43, believing it to be some sort of branch-like animal living in the water like most of these enumerated here. There is no need to emphasize the hypothetical nature of this explanation. The word *jālaga-* is not clear (it might be either *jālaka-* or *jvālaka-*), *jālaka*, of course, means 'a spider', but that does not help us here, as spiders are most certainly beings with four organs of sense Concerning *candana-* cp. JA. 1902, p. 249 sq (where the reference to Guzerati *candanagho* 'a big lizard' is certainly incorrect, as this word would most probably be something like s. **candanagodha*).

138—40. With these verses cp Jīvaviyāra vv 16—17. On *kunthu-* cp JA. 1902, p 252 (it probably means a small species of ant). With *uddamsa-* cp. the forms given by Pischel § 222, *ukkala-* may be = s. *utkara-*, having perhaps somewhat the same meaning as *uddehikā*; *tanahāra-* and *katthahāra-* might be s. **tṛṇahāra-* and **kāṣṭhahāra-*, but no such words are known to me; nor does **pattrahāraka-* occur in any Sanskrit dictionary; *mālūra-* is known in Sanskrit as the name of Aegle Marmelos and Feronia elephantum (cp *mālūro kapitthaḥ* Deśīn. 6, 130), but not as that of an animal, *duga-* may be = s *dvika-*, and as this means *kāka* and *koka* (names containing two *ka*'s) this could possibly

mean the name of an animal containing also two *ka*'s, but I do not know of any such animal suitable here; *sadāvarī* would be s. *śatāvarī*, which only means 'Asparagus racemosus', but it may mean something like 'centipede' here; *gummī* is = *gomī* in the Jīvaviyāra, s. *gulmi-* (cp JA 1902, p 251); *indagāiyā* of course is = *indrakādikāḥ* (incorrectly rendered in SBE. XLV, 220). I do not know what **indiraka-* means — probably the same as *indragopa* in v. 140

147—49 With these verses cp. Jīvaviyāra v 18. *andhiya-* of course is a derivation from *andha-* 'blind', but I am unable to discover the real meaning of the word, *pottiya-* is certainly s *putraka-*, which may also mean 'grasshopper' according to the Śabdar. in BR.; *ḍhamkuna-* also has the forms *ḍhemkuna-* (cp. Deśīn. 4, 14 *ḍhamkaṇo tathā ḍhemkuṇo matkuṇaḥ*) and *ḍhimkuna-* (cp. JA 1902, p 253 where the word is incorrectly explained) It is derived from *ḍams-* = *daṃś*, cp. Pischel § 107 *ukkuḍe* is the reading in A instead of *kamkaṇe* in B[1 2] (also adopted by J), I have put *ukkuḍe* into the text, but I am inclined to believe that we ought really to read *ukkuṇe*, cp *utkuna-* 'bug', H. 1209 (according to the ŚKDr. it means *keśakīṭa* 'hair-louse'). the form *ukkuḍe* may have come into the text by influence from the following *kukkuḍe* (this word probably is = *kukkuṭa-*, but this seems to mean 'a small lizard', which is, of course, impossible here) Instead of *siṃgariḍī* (B[1 2], J.) we must apparently read with A *bhiṃgiriḍī*, as there really exists a word *bhṛṅgiriṭi-* in H. 210 (besides this *bhṛṅgiriṭi-* lexx. and *bhṛṅgariṭi-*, cp. BR V, 367 sq.), which only means 'a being among the crowds surrounding Śiva' It may have been the name of an insect, though the exact meaning is unknown to us Concerning *nandāvatta-* (= *nandyāvartta-*) cp SBE XLV, 221 n 2, the word is commonly known as the name of a *maṅgala* (the comm on Āup. S § 49 explains it as *pratidignavakoṇaḥ*, which scarcely agrees with the picture in Bæssler-Archiv IV, 51), but I do not know what sort of insect could be so called Instead of *ḍole*, which also occurs in the Jīvaviyāra (cp JA. 1902, p. 253 sq.) I prefer to read *ṭole* according to the Deśīn 4, 4: *ṭolo śalabhaḥ* | *ṭolo piśāca ity anye* | *yad āha* || *tolaṃ piśācam āhuḥ sarve śalabhaṃ tu Rāhulakaḥ* || From this word is apparently derived *ṭolamba-* (Deśīn. 4, 4), which must mean 'bee' and be identical with *rolamba-* (cp. IF. XXXV, 262 sq.) For the following word cp. *bhiṃgārī cīrī* Deśīn 6, 105. *viyaḍī* is the reading of A. in-

stead of *vivali* in B[1, 2], J; this word should be = s. *vikṛti-* 'metamorphosis' which is certainly not unfit for an insect developing through the different stages of caterpillar, pupa, etc. However, this explanation is very hypothetical, and I am not fully convinced that *viyaḍī* is the form to be absolutely relied upon here *acchivehaya-* probably must be = s **akṣivedhaka-*; this as well as *acchiroḍaya-* (and possibly also *acchila-*, which may, however, have quite another origin) may mean some sorts of insects infesting the eyes of cattle etc.; *māhaya-* is totally unknown to me, the more so as I am wholly uncertain as to what its Sanskrit equivalent might be On *vicitte cittapattae* (probably *vi°* is only an attribute) cp. SBE. XLV, 221 n 3. *uhimjaliyā* (which is the common reading) is absolutely unknown to me; *jalakārī* could not well be anything else in Sanskrit, but does not occur in any dictionary, *nīyā* is unintelligible as it stands now, but I have a suspicion that it is a senseless corruption of **tīyā* or even **tīḍā*, cp *tiḍḍa-* in the Jīvaviyāra, *teḍḍo śalabhaḥ piśācaśca* Deśīn 5, 23 and Guz. *tīḍa* 'a species of grass-hopper', *tantavayāiyā*, finally, would be s. *tantravāyādikāḥ* (the reproduction of the word in SBE XLV, 221 is, of course, a mistake), *tantravāya-* meaning spider' (it probably ought to be *tantavāyāiyā* here, but I have not hazarded this against all the texts, and there might possibly exist a form **tantravaya-* also, though it is not known from elsewhere)

171. *sammūrchima* and *garbhāvakrānta* here mean the same categories that are elsewhere called *ayonija* and *yonija* Concerning the various theories of the origin of the beings cp Windisch Buddhas Geburt p 184 sqq and especially p. 191 According to this last passage the beings belong generally to four classes: *jarāyuja* 'born from a womb', *āṇḍaja* 'born from an egg', *svedaja* 'born from moisture' and *udbhijja*, 'born from a germ' But according to Āyār I, 6, 1 (p 5, 1 sq ed Schubring) there are no less than eight different classes of beings according to their origin, viz.

1) *aṇḍajāḥ* 'born from eggs' (*pakṣigṛhakokilādayaḥ* comm.),

2) *potajāḥ* 'born without a womb' (according to the explanation of the lexicographers; these are *hastivalgulicarmajalūkādayaḥ*),

3) *jarāyujāḥ* 'born from a womb' (*gomahiṣājāvikamanuṣyādayaḥ*);

4) *rasajāḥ* 'born from fluids' (*kṛmyākṛtayaḥ*);

5) *saṃsvedajāḥ* 'born from moisture' (*matkuṇayūkāśalapādikādayāḥ*);

6) *sammūrchimāḥ* 'coagulated' (*śalabhapipīlikāmakṣikāśālikādayaḥ*);

7) *udbhijjāḥ* 'born from a germ' (*khañjarītapāriplavādayaḥ*);

8) *aupapātikāḥ* 'originating from generatio spontanea' (according to Jain dogmatics this occurs only amongst gods and denizens of the hells, cp. Jacobi ZDMG. LX, 305 sqq., but this is perhaps a later doctrine, cp. Schubring Āyār. p. 71).

187 With this verse cp. Jīvaviyāra v 22 From that passage we get to know that not only the *samudga°* but also the *vitatapakṣiṇaḥ* live outside the worlds of men (*naralogāo bāhim*) The comm says only · *samudgapakṣiṇo vitatapakṣiṇaś ca bhāruṇḍādayaḥ*. These are the mythical birds living in other continents.

195 Ś. reads *akammakammabhūmā ya*, which might also be correct, but cp. the remark in SBE. XLV, 225 n. 1. Consequently in 196 he refers to the varia lectio *tisai paṇṇai asavihā*, which if used would make his reading in 195 the only correct one

214. *Vaijayanta*, *Jayanta* and *Aparājita* are, remarkably enough, mentioned in the Kauṭ. p. 55, 19 (cp Sorabji notes on the Adhyakṣapracāra, Allahabad 1914, p 9).

218. After this verse there are in the text of J. two lines which are, however, not numbered, and are discarded by all Mss. known to me; they run thus:

> *paliovama doūṇā ukkosena viyāhiyā* |
> *asurendavajjetāṇa jahannā dasa hissagā* ||

247. This verse really forms the end of this chapter, what follows stands in no connection whatsoever with the enumeration of the lifeless and living beings which is its chief topic. After this verse Jacobi has four lines (not numbered) which are discarded by the Mss They run thus:

> *aṇantakālam ukkosaṃ vāsapuhuttam jahannagam* |
> *āṇayaiṇa kappāṇa gevijjāṇaṃ tu antaraṃ* ||
> *saṃkhijjasāgarukkosam vāsapuhuttam jahannagaṃ* |
> *aṇuttarāṇa ya devāṇaṃ antaraṃ tu viyāhiyā* ||

250. Ś. says: *paṭhanti ca ukkosiyā ity atra ukkosia tti anyatra tu majjhiman tti jahaṇṇan tti* ||

253 Ś. says: *paṭhanti ca* |

parimiyaṃ ceva āyāmaṃ gunukkosam muni care |
tatto samvaccharaddhaṃ ṇaṃ vigiṭṭhaṃ tu tavaṃ care ||

254. Ś has the following concerning a varia lectio: *āhārena . . . pāṭhāntaraś ca kṣapanena . . tapas* etc. It would then be read: *khavaneṇa tavaṃ care.*

255. Ś. does not mention *moham* at all.

256. Ś. may have read *hu* instead of *u*, as he says *huḥ pūraṇe.*

259 Ś. apparently reads: *jiṇavayaṇam je karenti bhāveṇa*